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Biography.

BRIEF MEMOIR OF MRS. ELIZABETH H. S. HERVEY, WIFE OF REV.
WILLIAM HERVEY, AMERICAN MISSIONARY AT BOMBAY.

THE biographical sketch of Mrs. Hervey here given is intended rather to present a view of her religious character and feelings, than a detail of the incidents of her life. It is copied, with considerable abridgment, from the *Oriental Christian Spectator*.

Mrs. Elizabeth H. S. Hervey was the eldest daughter of Deacon Jacob and Mrs. Martha Smith. She was born in Hadley, Mass. Jan. 26th, 1798. Her ancestors in the line of both her parents were all professors of religion as far back as her information concerning them extended. Most of them were distinguished for their intellectual and moral worth; but all that will be given concerning any of them here is a remark or two respecting her paternal grandmother. She was a woman of superior intellect and extraordinary piety—was a devoted member of the church for seventy years, and died in the full possession of her mental faculties and of a lively faith in Christ in the 102d year of her age. Before her decease, the writer of this sketch has heard it said, she could reckon, besides one son, more than *twenty* of her descendants who were ministers of the gospel. Mrs. H. was the fifth of her descendants who had devoted their lives to the service of Christ among the heathen.

Mrs. Hervey received her education in her native village, where she enjoyed the advantages of a respectable academy. In infancy she was dedicated to God in the ordinance of baptism by her parents. But they were not among those who believe baptism to be *regeneration*. Hence she was early taught that a radical change of heart was essential to salvation; and that she must experience this before she could perform any service acceptable to God. She was the subject of frequent serious impressions in her earlier years, and habitually maintained the practice of secret prayer. But though her

education was strictly religious and her character irreproachable in the view of those who look only "on the outward appearance," she was far from the "righteousness of God," till some time in the winter of 1817; when it pleased the Lord to convince her of the native enmity of her heart against himself, and to bring her off from all reliance on her own works to a simple trust in the merits of Christ for justification. She was among the first fruits of a religious revival that took place in Hadley in the winter of that year. In the ensuing autumn she made a public profession of her faith in the Redeemer, by uniting with the Congregational church in her native place. About this time she commenced a journal in which, from time to time, she wrote the exercises of her heart till within a few days of her embarkation for India. Soon after her union with the church, she began to be disciplined in the school of affliction. For about a year and a half she was deprived of health, and more than once was brought so low that all hope of her recovery was given up both by herself and her friends. From this sickness Mrs. Hervey never entirely recovered; and it probably ended in a chronic disease which terminated her life. Some extracts from her journal, written about this period will show how deep were her convictions of sin, and how severe was the Christian warfare which she maintained against it.

April 2, 1818. This day is set apart by our rulers as a day of fasting, humiliation, and prayer. An important day to the people of God. All have cause to bow low

before the Lord, and with penitent hearts implore his mercy. But among all his offending rebels, no one has more abundant reason for deep humiliation than myself. When I look back on the many and aggravated offences that I have committed since I professed the name of Christ, I blush in confusion, and wonder why my life is prolonged. Yet mercy still crowns my days. But Oh! I am a rebellious, ungrateful sinner; and if there is any other name more vile, that is mine. The Lord has, in kindness, chastened me and caused me to drink deep of affliction's bitter cup. He took away my health, and all my earthly comforts died. He led me to the brink of the grave, which, to human view, was soon to be my house. He rebuked my pains, and said to my apparently fatal disease, "thus far shalt thou come, and no farther." He is now giving me the prospect of returning health. But strange to tell, this ungrateful, rebellious heart remains almost wholly unaffected.

July 3. Have been for some time past laboring under a mental depression. My spirits are weighed down, not because my earthly wishes are not gratified, nor because disease is wasting away my frame. No; but I mourn an *absent God*. "He whom my soul loveth" has hid his face, and I am troubled. My sins have provoked him to withdraw and leave my soul in darkness ten times more dreadful than the deepest midnight gloom. O base ingratitude that could drive from my heart so sweet a guest! O that I could vent these unavailing sighs in tears of deep and true repentance! But these eyes refuse to weep, and this heart will not relent. Sooner would the adamant melt and the flinty rocks dissolve, than this harder heart, without a view of the cross. Blessed Jesus, one look from thee will melt the rebel down. Here Lord, I cast myself at thy feet, and roll all my sorrows and sins, as a heavy burden on thee. Thou hast said, "Cast thy burden on the Lord, and he shall sustain thee." I plead thy promise, and "though thou slay me, yet will I trust in thee." Resignation shall sooth my aching heart.

April 13, 1819. O what a "cage of unclean birds" is my heart! Without every thing is pleasant. All nature smiles. I turn my eyes within and all is dark and comfortless. Can a heart so vile as mine be the temple of the Holy Ghost? But should I see my sins if the Spirit did not reveal them to my view? The only present evidence I have that I am a Christian is the warfare that I find within my breast. Once I verily thought I had some "good thing" in me. Then "I was alive without the law." But the "commandment has come," and I am sure I am "dead"—dead to all hope of salvation by my own righteousness. "I find a law, that when I would do good, evil is present with me." Many and various are the obstacles that impede my progress

in the path of duty. The world allures and smiles, and my inward corruptions concur to draw aside my wandering feet.

During the winter of 1823, there was an outpouring of the Spirit upon the parish in Hadley. Some of the church were greatly quickened and refreshed, and a considerable number of conversions from among the impenitent took place. At this time the subject of this memoir set apart several days for self-examination. As her feelings at this period will evince the same truth brought into view in the extracts above, and at the same time show with what scrupulous exactness, she watched over her heart, and pried into its deep recesses to know its secret springs, some entries in her journal for three or four days will be given.

Feb. 19. Have resolved to spend a number of days in solemn self-examination and prayer, in order to decide, if possible, this important question, "Am I indeed a Christian?" I find it a difficult work to examine impartially my own heart. I feel a great disinclination to turn my eyes inward upon such a deformed and hateful picture. Often when attempting this duty, difficulties have arisen, and I have become irresolute and dropped the task. But it shall be so no longer. This question must one day be decided. And why may I not come to a settled conclusion now? It is high time for me to know on what foundation I am building my hopes of heaven—whether Christ is "the chief corner stone," or whether I am depending on my own works or feelings for justification and eternal life. Blessed Jesus, I come to thee. Thou knowest them that are thine. O show me! "Am I thine, or am I not?" May thy Spirit enable me to look at my heart just as it is. Though it be deformed and black, let me see the hideous sight. I do indeed see myself most vile; but I desire, yea I long to renounce myself and receive thee, as my Lord and Savior. If I am not mistaken, these are the present real feelings of my heart.

22. I think I can see as I proceed that my evidences of grace brighten. I do prefer my Savior to every other good. In my closet this morning I was permitted to approach and lean my head on his bosom; and found it inexpressibly sweet to cast all my burdens on his arm. O how delightful and soul satisfying it is to hold communion with Jesus! I am lost in wonder at his condescension in noticing so vile and worthless a worm, and making me an object of his love. And can it be that my feet shall one day stand on the heavenly hills? Shall I join in the song, "Unto him that loved us, and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father, to him be glory, and dominion, forever and ever?" O it is al-

most too much to believe. Blessed Savior, for this heavenly hope, I am indebted to thee. Then, while I linger here, "O let me feel an ardent, constant, unconquerable desire for the prosperity of thy kingdom, and for the advancement of thy glory. Let me omit no opportunity of doing good. Use me as an instrument in promoting thy cause, and let me not devote to the world any of those talents which ought to be consecrated to thee.

Dec. 7, 1823. Seldom have I felt more distressed and harassed by temptation than this morning. It seemed as if the "channels of the great deep" of inward pollution were all broken up. For a while I struggled, but in vain, against the resistless tide. O thought I, how can I appear at the table of the Lord? Dare I go? But, by leaving my seat vacant, shall I make myself better? No: but worse. Then, said I, I will go with the leper's prayer in my mouth, and cast myself at Jesus' feet. Perhaps he will say "I will. Be thou clean." I went and found no joy, but the joy of grief. I wept and tears were not "my sorrowful meat." They were my only joy. As I beheld the sacred symbols of a Savior's body and blood, sin appeared a great and dreadful evil. It appeared more hateful than ever before. I love to cherish these feelings that I may be more afraid of sin and more watchful unto prayer.

From the preceding pages it will be perceived that the subject of this memoir was deeply sensible of the exceeding sinfulness of her heart by nature and practice. She found within her breast, as every one that is quickened by the Spirit of God does, a severe warfare—"the flesh striving against the spirit, and the spirit against the flesh." But though she had such deep convictions of sin, condemned herself so severely, and abased herself so low before the Lord, she was still by no means destitute of high religious enjoyment. Sometimes she could hardly contain her emotions. While absent from home employed in teaching a school, during the summer of 1824, she writes—

June 30. Arose early and walked some distance to enjoy the freshness of the air. The purity and fragrance of the morning were indeed sweet; but sweeter, far sweeter to my soul were the visions of my Emmanuel's face. Never did I look abroad upon the face of nature with such intense delight as now. Every leaf and every flower beamed with its Maker's glory. Wherever I turned, I saw the impress of Jehovah's hand. I felt surrounded by God, and that I would willingly lose myself in him. During the day I found it extremely difficult to confine my attention, even so far as appeared necessary, to the concerns of the school. My mind would rise, and that spontaneously, above earth and all its con-

cerns, and seem to be absorbed in God. This evening I feel much exhausted. O I would gladly sacrifice strength and life for such views of the glorious God.

The Sabbath was a day of great delight to Mrs. Hervey, and she often recorded her feelings.

Feb. 14, 1820. Communion yesterday. To me it was a solemn and delightful season. While sitting at that consecrated table, I was enabled to raise the eye of faith to Jesus. I beheld him interceding for all whom the Father hath given him. The view was most animating. By his wonderful love manifested in what he did and suffered on earth, and is now doing in heaven, I was sweetly constrained to consecrate myself anew to his service. How amiable does the Savior appear! Well may he be called, "the chiefest among ten thousand, and altogether lovely." Lord, I am thine, forever thine.

April 22.

"Welcome sweet day of rest,
That saw the Lord arise."

The return of the Sabbath is a joyful event to the true child of God. He hails it with feelings which the worldling never knew. On this sacred day he contemplates with rapture the astonishing plan of man's redemption. The Lord of glory descends to earth—takes human flesh in the form of a servant—toils and spends his life in acts of benevolence—yields himself to his enemies—is crucified—entombed in Joseph's sepulchre—a stone is rolled upon it—a guard set to watch it. It is an awful moment!—the powers of darkness triumph. But their triumphing, O how short! The dawn of the third day comes—an angel descends from heaven—rolls away the stone—the earth trembles—the soldiers flee in consternation—the powers of hell are shaken and confounded—they lose their mighty captive.

"The rising God forsakes the tomb;
Up to his Father's courts he flies;
Cherubic legions guard him home,
And shout him welcome to the skies?"

Death is vanquished—the sufferer of Calvary is crowned "King of kings, and Lord of lords."—He takes the mediatorial throne—reigns and intercedes at his Father's right hand for his ransomed people, and they shall reign with him forever and ever. Such are the themes of the Christian's meditation on this sacred day. Must he not then, when by faith he is assured of his personal interest in Christ, have very different feelings from the unbeliever? the man whose views are all earthly, whose feelings are all sensual, and whose hopes are all bounded by the contracted limits of time? But such a one (and there are many such) has his choice, and I have mine?

Mrs. Hervey's standard of religious character was obviously very high; and though she seems to have been uncommonly circumspect in her deportment, and active in doing good, yet in these respects, and especially in the tone of her religious feeling, she fell far below the mark which she found set for her in the Scriptures. This often filled her with great distress. In the autumn of 1826, about the time that a revival of religion commenced in her native place, she writes—

Oct. 8. Arose this morning unrefreshed after a night of distress and agony. My feelings have quite overcome me. Unfit for business or society, I have retired to mourn in secret. I cannot live so. Have resolved to throw myself at Jesus' feet, and there weep my life away. If I cannot have the blessing of the Holy Spirit, I want nothing. If the kingdom of Christ cannot be advanced, and souls saved I want no peace nor joy on earth.

Evening. My mind has now settled into a calm. This has been a day of anguish and distress, such as I never experienced before. The agony of my breast was truly unutterable. I wept and prayed till my strength was literally exhausted, and I was obliged to repair to bed. But the Savior has smiled upon me and hushed my soul to peace. Now I can give my friends and the cause of Zion, into his dear precious hands. Now my prayer is, "Father glorify thyself."

During the course of this revival she writes—

Nov. 19. The past week has been a week of wonders. My heart is full and I hardly know what to say or think. I rejoice, and yet I tremble. Within four or five days, three in our house hope they have submitted to the Savior. I tremble lest they are deceived and may lose their souls at last. If they are indeed subjects of grace, the work is marvellous in our eyes. I am now surrounded by seven young converts, all pertaining to our family. I am now more thoroughly convinced than ever, that God is a hearer of prayer. I never more can doubt this. Within a few weeks, I have learned many lessons, which, I hope, I never shall forget. I long to hide myself in the dust forever, and adore that grace which stoops so low as to save rebellious worms.

To one whose joy at the conversion of sinners in her own family was so great, the state of the heathen could not be a subject of small interest. She sighed over their state and prospects long before she ever thought of consecrating herself to missionary service among them.

March 24, 1819. Never before have I felt such anxiety for the salvation of the

heathen. The contrast between the greater part of the globe and the favored land in which I dwell, strikes me with peculiar force. How different is my condition from that of millions and hundreds of millions of my species! And why this difference? Why was I not born amidst the gloomy superstitions, the bloody rites, and the numberless abominations of paganism? It was the sovereign goodness of God alone, that placed me in this land of Christian light. O why are we, who have the precious gospel, and who profess to love it, so forgetful of our obligations to God, and so indifferent to the welfare of our fellow beings? Eighteen hundred years, have rolled away since the command was given, "Go ye into all the world and preach the gospel to every creature." And still the greatest part of the human race are ignorant of the way of salvation. Poor, unhappy beings! How many thousands of them are every day passing into the eternal world unpardoned, unsanctified. Of course they enter the realms of never ending darkness and despair. Methinks I hear them say, "Had we enjoyed the privileges of you, Christians, we had not been here. You possessed the Bible; you professed to believe it true; you knew our wretched state; and yet you refused to send us that word of God that we might learn the way of life." How cutting would be such a reproof! That it may not fall on me, let me be more instant and earnest at the throne of grace in their behalf, and do all in my power to send them the word of life.

May 1, 1820. Monday evening. The pleasant month of May, again returns and all nature seems to rejoice in its approach. But the return of May is not so grateful to the opening flowers, as is the return of this consecrated evening to one who loves to pray, "Lord, thy kingdom come." While he stands on the hill of Zion, and rejoices in the light of the Sun of Righteousness, he sees the clouds of superstition and idolatry which darken the horizon all around. His bosom heaves with compassion for his perishing fellow creatures, and he cries, "Lord, how long?" But he can already see some gleams of light penetrating the gloom. Animated by this and encouraged by the promises of God, he approaches with boldness to the throne of grace, bearing in his arms a fallen world. There he meets "in concert sweet" thousands, and hundreds of thousands, like-minded with himself, whose united prayers, "like mingling flames in sacrifice," ascend to heaven and enter into the ears of the Lord of Sabaoth. Cheering sight! Missionaries rejoice! Your labors will not be in vain in the Lord, "Faithful is he who has promised." The whole Christian world strive together for your success; and soon the seed, which you are sowing and watering with tears, will spring up, and yield an abundant harvest.

In October, 1829, Mrs. Hervey was invited to go in person and assist in diffusing the knowledge of Christ among the heathen. She was then employed in teaching a school in a neighboring town. A record made in her journal the day of her return shows how she viewed this subject.

Dec. 10. Left H. yesterday, and to-day have reached home. Many affecting thoughts rushed into my mind, as I entered this dwelling made dear to me by ten thousand interesting associations. My prospects since I left it, O how changed! We conversed together on the subject so interesting to us all; and we were calm. I now feel more than ever satisfied with the decision I have made. I did not make it without severe struggles, many tears, and much prayer. My mind has since been tranquil, and at times, filled with heavenly joy and peace. Various opinions exist among my friends in H. in regard to the propriety of my conduct. But their opinions do not affect me. Let me have the approbation of my conscience and my God, and it is enough. What if life be shortened in con-

sequence of this decision? Be it so. The shorter is the step to my Father's house, my heavenly home.

Mrs. Hervey, with her husband, the Rev. William Hervey, and the Rev. Messrs. Read and Ramsey and their wives, embarked at Boston for Calcutta, August 2, 1830; where they arrived after a passage of 145 days, on the 25th of December. After remaining in Calcutta twenty-seven days, and being forty-five days on the passage from Calcutta, they reached Bombay March 7th, 1831. Mrs. Hervey lived less than two months after arriving at the scene of her anticipated labors, and during much of this time she was afflicted with sickness. She died in a most peaceful and triumphant manner on the 2d of May. A full account of her sickness and death, was inserted in the number of this work for December of last year, p. 378, and should be perused again in connection with this notice, in order to form a correct estimate of the strength of Mrs. Hervey's faith and the elevation of her Christian character.

American Board of Commissioners for Foreign Missions.

Siam.

JOURNAL OF MR. ABEEL.

[Continued from p. 142.]

THE extracts from Mr. Abeel's journal inserted in the last number, gave an account of his voyage from Singapore to Bangkok, and of his introduction to the chief ruler of the place.

Labors in distributing Books and Tracts.

July 9, 1831. Early in the week we transferred our residence to the small house allotted the missionaries by our hospitable friend. It stands upon poles, beneath which the waters constantly flow, and not unfrequently receives a shock from the contact of passing boats. Its situation and numerous crevices render it delightfully airy, and no object is of equal importance in the summer of these tropical regions. The associations of the place are solemn and awakening. But a year and a half has passed since its doors were opened to receive our brother and sister in this mission. Now the latter lies sleeping in death, but a short distance from us; and our fellow-laborer has been called away to other scenes of exertion. We feel impressed with the admonition "what thy hand findeth to do, do it with thy might."

During the week we have engaged teachers for the Chinese and Siamese languages, and opened our house for the reception of the sick. Not a day has passed,

without application from a number of invalids. Our eyes are directed to the Great Physician of soul and body for such direction as shall glorify his own name and benefit his perishing creatures. To-day Lieut. D., our fellow passenger to this place and fellow traveller to a better, left us for Macao.

11. A number of calls, principally for medicine. Among the applicants, was a Siamese of considerable distinction. He evinced much confidence in our prescriptions, and could scarcely be prevented from paying us. The principal grounds of our refusal to accept remuneration for medicine, are, the importance of having this strong argument against the devices of the enemy and the suspicions of the people, and the little importance of the sum which would probably be received. The utmost caution is necessary to secure the confidence of the natives, and we know of no means by which our motives and object may be so strongly commended, as by proving to them that while we have no fear of their threats, we have no wish for their money. A bold attempt was made this morning by the enemy of God and man, to ruin our character and bring our work to nought.

One of the chief princes spent this evening with us. His father preceded the reigning monarch, and he and an elder brother are the only children of the queen. It was by a collusion of the illegitimate sons of the king, that one of their number was raised to the throne, in the place of

the brother of this young man, the lawful successor. Our visitor is three-and-twenty years of age, appears very partial to foreigners, and has acquired a smattering of the English language. It is our strong desire to instruct him in the great principles of the gospel, and by the almighty aid of God's Spirit, to bring him to the Savior. We are animated by the mere possibility that he may be preparing to exert an extensive influence in favor of Christianity, and that perhaps he is kept from the throne only until qualified to fill it as a nursing father to the church.

16. Nothing important through the week. Number of patients increasing. Prescriptions simple and generally effective. With no object but the promotion of God's glory, the conversion of his perishing creatures, we have confidence in looking for his special blessing on the means employed.

17. Sabbath. Part of the morning was spent in reading the Scriptures with two Chinamen, and in prayer. Mr. Tomlin often allows them to offer their own remarks on the chapter, at the same time correcting their misapprehensions, and enlarging on the subject. One of them is an old man who has been much employed by the missionaries as an interpreter, being acquainted with the principal dialects of the Chinese, and with the Siamese. He appears well acquainted with the doctrines of Christianity; but gives no evidence of their transforming influence upon his heart. We kneeled to pray, and before Mr. Tomlin could commence, the old man began and offered a short and appropriate petition.

Among the applicants for medicine to-day was a respectable Siamese, who said that he was sent by one of the princes, whom we had not seen. In return, we sent the prince a work published by Mr. Gutzlaff, giving a lucid exposition of Bible history and of the plan of redemption. Three hundred of these books were brought with us.

23. Work and prospects increasing. Among the patients of the closing week was a man of high rank, who sent his servant for medicine to complete a recovery from the habits and effects of opium smoking. He had been in the hands of Mr. Gutzlaff, and experienced much benefit. He wrote a very polite note, expressive of his gratitude for the medicine, and assuring us that the love he bore to our absent brother should be cherished to us. Four priests called to-day, and were presented with books. They received them with evident pleasure, and appeared to regard them as important. What sent them we cannot tell, but pray that their eyes may be enlightened and their souls delivered from their deep degradation. Beside our own servants, who are Chinese, we have two neighbors who frequently come in and join us in our evening worship. The young prince spoken of gave us another call this

evening. He says he is anxious to learn English, and will bring his "spelling book" the next time. We feel willing to allot him some of our time, though every moment is exceedingly important to our present objects, in hopes that we may benefit his own soul, and throw his influence into the scale of religion. The Lord grant it for his own name's sake.

24. Sabbath. This morning five Chinamen came in and joined us in reading the Scriptures and worshipping the God of heaven. One of them had been in Mr. Gutzlaff's service, and acted as expositor. We were pleased with the extent and accuracy of his knowledge, but alas! it appears only to float in the brain. To see even this small number, who, with one exception, had never united with us before, bow before the only living and true God, was truly animating. May our prayers be answered, and they and myriads of their countrymen be numbered with the flock of the Great Shepherd. After this service the old man who prayed last Sabbath came and proposed a season of worship. His prayer was comprehensive, including besides personal requests, intercessions for the conversion of the heathen, and especially for the preservation and success of our absent brother and ourselves. It is, alas, painfully evident that, with an understanding considerably enlightened, his heart is bent upon worldly objects. May he be led to see the incomparable importance of the truth, and devote himself to its dissemination.

28. To-day many Siamese patients, and some applicants for books. Thus far we have had no difficulty in distributing them, and that principally to the higher classes. Some of the number were priests, and one of them a physician who has been three times with different friends for a supply. There are a few Portuguese in the service of the king, and some of them in high and important stations who have received the books, either at our hands, or through our kind friend, Mr. Silveira. To-day one of them was sent to the man who holds the first rank in Bangkok for learning and has been much employed in teaching the priests. We are encouraged by the favor the Lord is giving us among the influential, and pray that their conversion may speedily ensue.

30. The Lord has graciously blessed us with a spirit of earnest wrestling for the salvation of this people, and we have reason to believe, that "He who knoweth what is the mind of the Spirit" is answering our prayers. To-day the number of applicants for books has been greater than ever. They come in companies, and are never satisfied until each obtains a tract. Many priests are among the number. Such is the excitement that the boys, seeing the estimate we place upon the books, refusing them to some who cannot read intelligibly and en-

deavoring (thus far without effect) to put off two or three of a party with one volume; entered, in our absence, and stole a number. The success which the Great Physician grants to our simple prescriptions, also, awakens the attention of the heathen. To-day my teacher was telling a fellow-countryman of a speedy recovery I have experienced from rather a violent attack of disease. Yesterday afternoon, said he, he could not sit up, and to-day is capable of attending to his ordinary duties. This is because he is a disciple of Jesus and is protected by him. He himself had also been speedily relieved from rather a lingering indisposition, which he felt inclined to ascribe to the same power. It had taken place, he said, since he had been reading the sacred books of Jesus.

31. Sabbath. A busy though peaceful day, as though it were known that the clamor of yesterday was not befitting the Sabbath of the Lord. Greater numbers than ever for books. Siamese, country-born Chinese, Malays, Burmans, all reading men. Some of them express their reverence for the work by putting it upon their heads, which is done only to their sacred books. The priests still bear a large proportion.

It has been a matter of grateful surprise to us to find *such crowds of reading men* in this place. Education, at least to the ability of intelligible reading, we are informed, is widely prevalent. Neither is it restricted exclusively to the men. We have had messages from *ladies*, requesting copies for their own perusal. As the work is an epitome of God's word, and illustrates especially the redemption of the Savior, we are encouraged to believe it will come under the promise of not returning void. It will prove at least a star amid the gloom, and God in mercy grant that, like the star which once appeared in these eastern heavens, it may conduct many to the blessed Redeemer.

Aug. 1. The crowd of visitors has continued through the day, and with the exception of about fifty unbound volumes, and a few reserved for special applicants, our stock is exhausted. High and low, priest and people, men and women, old and young, natives and foreigners, have thronged our cottage and urged their suit with an eloquence which could scarcely be resisted. The inadequate number of the books for the wants of the people makes us cautious in their distribution, and them earnest in their requests. We cannot determine their motives, but we do know that their hearts are in the Lord's hand, and that the heathen are the purchase and inheritance of the Savior. Upon these truths we rest, and are as perfectly convinced of the approaching harvest as though it were "shouted home" before our eyes. Thus far there has been no ostensible opposition. We are told that some of our visitors are from the palace;

but whether sent as spies or not, they are well behaved, and receive the books with gratitude. To-day, as we passed one of the pagodas, the priests cried after us for books. Many of these monuments of idolatry are crumbling in ruins, and we sincerely hope that the night of paganism is too far spent for their re-erection.

Among the patients of the day was one poor man shockingly mangled by the weapon of a murderer, with his young daughter whose limbs were almost covered with ulcers. They said that they had come from the distance of three days' journey. Their disease reminded us of the days of the Savior, and led us to pray that the same healing power may be exerted, and that many may be found to give thanks to their heavenly Benefactor.

2. This morning the old man who prayed at our Sabbath service, and whose acquaintance with the most important languages of the place induced us to engage him as teacher, was called out professedly to attend the summons of the principal Chinaman in authority. He returned this evening with a mournful countenance and a sad tale. The mandarin, he states, has warned him against living with us, and he cannot remain. For some reasons we have been constrained to suspect the old man's integrity. He evidently fears his fellows more than his God, and that with a degree of knowledge which leaves no palliation, and proves the complete triumph of sense over faith.

We are not unfrequently struck with special interpositions of Providence, and made to see and acknowledge that God is with us. This evening the chapter which occurred in course in our Chinese worship, contained the consequences of confessing and of denying Christ before men. It was singularly adapted to the old man, as his fearful spirit had led him to the very extreme of denying the God of heaven. Mr. Tomlin took occasion to apply it pointedly to him.

Priests and other Persons of Distinction.

Aug. 6. Since the books have been distributed we have had numerous calls from almost all classes. The priests evince no disposition to oppose the dissemination of a faith so opposite and destructive to their own. It is a peculiar feature in the religion of Siam, professedly Buddhist, that the priesthood is supplied by multitudes entirely against their will. It is said to be the only means of obtaining an education, and a young man is not eligible to any station of responsibility or entitled to respect, who has not first served an apprenticeship in a pagoda. Many, if not all, of the lower classes are compelled to assume the priests' robes and for a time attend to the ceremonies. The consequence is, that while this class bears an undue proportion to the

rest, the office is not regarded as permanent, and not supported by its transient incumbents. It leaves them at liberty to attend to any thing which suits their predilection, however inconsistent with their assumed faith. This is doubtless one reason why we have so numerous applications from this quarter. The intercourse which we frequently have with them connected with the conviction of their dreadful state in the sight of God, calls forth our compassion and prayers in their behalf. We have thought that perhaps the Lord had brought them under these circumstances, and awakened in them these desires for the books, to commence the work at the very fountain of corruption, and with the mere admittance of such a thought in the mind, how is it possible not to be awakened to deep interest.

13. A disclosure of facts derogatory to the character of the old man, our teacher, constrained us to dismiss him; and as the former teacher was discharged because less promising in qualifications, we have been for a few days, without Chinese assistance. As the circumstance is one of great importance, considered in its effects upon the parties engaged and the multitudes to be taught, we endeavored to leave the matter to the Lord's direction. On Monday, the very day that our minds had been much interested in prayer on this subject, the first teacher, uncalled, returned, and with a mind entirely disposed to recommence his labors. When the weather would admit, we have spent an hour or two before breakfast in teaching the people from house to house. We consider it as a very important part of our duties, and nothing but the frequent rains and bad state of roads has prevented. This is the rainy season, commencing in June or July, and continuing until November or December. It is gratifying, in these visits among the Chinamen, to find that the books have been widely distributed, and that their minds are receiving a little light on these important subjects. Last night we were visited by two priests who knew Mr. Gutzlaff, and had been taught something of the Savior. The name of Jesus from their lips was like music to the ear. May it soon thrill their own souls with exceeding joy.

15. A few of the unbound books were taken by a native to be prepared for distribution, and were returned a short time since. Not one is left. The excitement for books has spread among those of other languages, and Burmans and Malays have been requesting them at our hands. Hitherto we have been able to meet the demands from the followers of the prophet; but our stock of Malay Testaments is now exhausted, and the tracts considerably diminished. Two Hadjees, from the Malayan peninsula, called and received the books with gratitude. It is truly animating to have men of different nations and religions come and in-

quire in different languages for the word of God. It reminds us of the blessed period when *all nations* and languages shall serve Him. An event witnessed to-day, shews us, however, that the hope of the proximity of this period must rest upon the almighty power, which nothing on earth or in hell can resist. The Catholics have been displaying one of their feats of gross idolatry, to the gaze of the wondering heathen. An image of the virgin was exalted in a splendid sedan chair, and carried in procession around the church, while the chanting of the priests, the clangor of the bells, and the roar of guns produced an effect as congenial with paganism, and as revolting to Christianity, as any of the pompous pageants of Brahminical or Buddhistic rites. After this scene closes, a feast is spread, and a scene of debauchery in honor of the virgin's assumption ensues. A party stopped at our premises in such a condition as convinced us that we had not been misinformed.

20. For four successive evenings we have been visited by young men of distinction. The first was a young prince whom Mr. Tomlin recognized as the person to whom he had given an English Bible, on his first visit to Siam. He is one-and-twenty years of age, of a very amiable countenance and pleasing address, but, like all his countrymen, is exceedingly inquisitive, and fond of examining with a childish curiosity every foreign article. He too appears very partial to Europeans, and Americans, and has paid some trifling attention to the language. He took the last bound book on the table. We endeavored to direct his attention to the only Sovereign and Savior of sinners, and were happy after his departure to make special intercession at our Father's throne for his conversion. "Princes also shall worship." The second evening two of the Prah Klang's sons called. The elder was inquisitive about the books; whether they were not written by Siamese; if not, whether they were not printed by them, and who had taught the missionaries the language; questions, no doubt, originating with the father. The young man took an unbound volume with him, which we hope he may be led to examine as minutely and much more profitably than the when, why, and where of its production. Last evening one of the prince's companions and this evening the prince himself repeated their visit. The former was much less modest than his superior, and asked for whatever he fancied and thought attainable. I mention it because it is a prominent trait in the Siamese character, and often renders our visitors very troublesome.

An interesting Inquirer.

Aug. 22. Our minds have been animated by an event of the day. A priest, of a very respectable appearance and train, sent a

messenger to inform us that he had read the book with approbation, and being unable to comprehend some of the doctrines, would be grateful to receive from our lips a solution of his difficulties. He waited a short distance from us till the messenger returned him a favorable answer. He remained a long time and plied us with such questions as convinced us that he had thought deeply on the subjects. The Savior of sinners was the burden of his inquiries;—who he was?—what was the distinction between him and the Father?—how he expiated the sins of the guilty?—whether his love extended to men of all nations?—whether God the Father bore an equal affection to the world?—and how a sinner could become interested in his redemption?—He was particular in inquiring about the nature of sin—the means and process of sanctification—and the manner of divine worship. Such was the earnestness of the man, that, when he thought his questions not perfectly understood, he would turn to a Chinese youth and ask him to put the question in his language. Mr. Tomlin endeavored to satisfy his inquiries, and at the same time suggested such truths as he thought most suitable to his case. The Lord in his rich grace bring him and multitudes more to a saving knowledge of his Son.

23. A greater crowd of priests to-day than ever. My fellow-laborer, whose acquaintance with the language renders him the "Mercurius," has scarcely had a moment's leisure. The name of Jesus is becoming familiar to many of them, and the book of "Prah Chow Yas-soo" is a common inquiry. Prah Chow is a respectful title implying Lord.

25. All the unbound volumes of the tract are now disposed of. We did intend to have backs put to them, and for that reason refused to give them for awhile, but the demand has recently been too pressing to admit of delay. There has been no necessity to go abroad to preach the gospel. We have had difficulty at times to go out for an hour's active exercise.

Openings for Missionary Labor.

Thus you perceive that we have much to encourage us in the work of the Lord, among this people. We regard it as the seed time, and if not permitted to reap ourselves we expect to "rejoice together" with them that do. One thing I feel anxious to urge, and that is, the importance of immediate assistance. A host of missionaries, with the spirit that can hazard their lives for their Lord and Master, would have little difficulty in finding stations and employments. A number, who, according to present appearances need hazard nothing, would find them both prepared to their hands. There is not a place that I have visited, where laborers are not wanted, and it is difficult to determine where the neces-

sity is greatest. Should as many men as you could send, come to the different stations, and while they are studying the most current languages, be looking around them for scenes of the greatest promise, not a moment of time would be lost. The Chinese and Malayan languages are indispensable to almost every place in these countries, and under no circumstances can they be sooner acquired than with the help of those who have mastered them. This may be done while they accompany the missionaries in their active labors, and thus acquire as their own groundwork the experience of years. As Bangkok is a new station, and one which should by all means be retained; and as it is probable the same bold and persevering spirit displayed in gaining its possession, might open scenes of equal promise in the surrounding countries, it appears highly important that at least two or three men should be sent to this place as soon as possible. Mr. Tomlin and myself expect to visit Juthya, the ancient capital, Chautibou, (an important settlement of Chinese and others, on the coast,) and perhaps Cambodia, in the course of a few months. Our object is, to scatter the good seed over as wide a tract of country as possible; and at the same time explore the land. We have Chinese books in great abundance, and expect seven hundred more of the Siamese tract, by the first opportunity. The thought is far from being pleasant to our minds, that from the paucity of missionaries, we cannot take a step without some evident disadvantages. It appears like invading an enemy's country, with such a small force, that if we proceed, we cannot secure what has been taken, and if we garrison, none will be left to extend the conquests. On this account the claims of Siam are, perhaps, of more immediate urgency than any other place in these regions. Beside this, my fellow laborer is not likely to continue very long in Siam. He has left Singapore now without a Chinese missionary; his family is there; and his health, which is much impaired, is better there than here. He was obliged to leave Siam on account of illness before.

The readers of this work have seen by the statement of the Committee, inserted in the number for April, that the Board intend, if the missionaries and the means can be obtained, as it is believed they can be, to send not less than seven missionaries, during the present year, into this wide field, which God seems in so remarkable a manner to have opened and prepared for them. Some of these may immediately establish themselves as missionaries in Siam and at Canton, while others may proceed on exploring tours in the adjacent parts of the continent or in the islands of those seas. The spirit of inquiry that exists and the fact that so large a portion of the people can read, render Siam a promising field.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. MEIGS.

It was stated at page 105 that Niles, with one or two other native converts educated at the seminary, were licensed to preach the gospel on the 20th of January. One or two others had been licensed previously, who were educated by the missionaries before the seminary was established.

Jan. 20, 1831. Niles preached a sermon from Jeremiah i. 6 and 7. "Then said I, Ah, Lord God, behold I cannot speak for I am a child. But the Lord said unto me, Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." It was a season of great interest. Niles preached with great propriety, energy, and feeling. Nearly all the congregation were in tears. These are both young men of great promise both as to piety and talents. They are the first young men from our seminary who have received license to preach the gospel. The object of raising up native preachers is one of vast importance, and one which lies very near our hearts. Indeed, it may with truth be said that it is the *principal object* for which our seminary was established and for which it is continued. But while it is one of vast importance, it is also one of great *difficulty*. The history of missionary efforts in Southern India illustrates this point in a very melancholy manner. May the time soon come when a great company of learned, pious, and zealous young men shall go forth as preachers of the everlasting gospel to this great people.

22. Held a meeting this morning with all those in the seminary who wish to be considered as candidates for uniting with the church in April next. Fifty-three attended this meeting. It is not to be expected, however, that all, or perhaps even half of these will come forward on that occasion.

23. Sabbath. Two daughters of the Changany schoolmaster were this day publicly baptised in the chapel. He has been hopelessly pious several years, and was admitted to the church about seven months ago.

Feb. 2. Went this afternoon to the house of the Changany schoolmaster to hold a meeting with his family and neighbors. About thirty females and forty males were present. Had an interesting meeting with them. My principal object was to point out to them the importance of female education in this district. This I did by giving them at some length an account of the condition of females in my own country. Though the schoolmaster is a member of the church, he has not been able to induce his wife to

accompany him to the church. She says there is no such custom among females in this country. I hope, however, by visiting the family, preaching to them, &c., ultimately to induce her to come. It may seem singular that a Tamul man is not able to command his own household, especially when the condition of females is so degraded here. But the fact in most cases is, that the parents and brothers of the wife have much more authority over her and her children, than the husband has. The property here in most cases belongs to the wife. Hence parents in this district, seeking husbands for their daughters, make it their great object to get those who will take good care of the property that is given in dowry. Hence it is much more common for the husband to go and live with his wife's parents, than for the wife to be taken to him with his parents.

11. Messrs. Winslow and Spaulding spent the day here in laboring in the seminary. We had preaching in the chapel both parts of the day, besides other religious meetings.

25. At Oodooville. After breakfast we had all the larger boys and schoolmasters of the native free schools together, connected with that station, and spent about two hours in exhortation and prayer. It was a very pleasing sight, and a very encouraging audience to speak to. Many of them appeared to have a very good knowledge of the first principles of Christianity, and a considerable number professed to be anxiously seeking the salvation of their souls. The communion of the church at that station being appointed for the next Sabbath, in the afternoon preached a preparatory lecture from the words of Moses "Who is on the Lord's side?"

26. Spent some time this evening in observing the eclipse of the moon. As the account of the commencement and the ending of the eclipse in the native almanac differs considerably from ours, many were very anxious to witness the result. I took pains at noon to let them see that the clocks and dial agreed. Many were present at the time when it was expected to commence, and among them some strong heathens, who were anxiously hoping to witness our defeat. But when they saw it commence at the very moment that we had told them, they were evidently much mortified and disappointed. This is the third defeat of the kind that they have experienced in three years.

March 15. Have been much encouraged for many weeks past by the appearance and progress of the larger children in the native free schools, who assemble here not only on the Sabbath, but also on the forenoon of every Tuesday, to be exercised in reading the Scriptures, and repeating their catechisms and prayers. After this I spent some time in questioning them, and in exhortation and prayer. I often derive great

assistance on these occasions from Niles. The children manifest an increasing knowledge of divine things. Some of them assure me that they are in the daily habit of secret prayer. A few of the schoolmasters appear to be considerably awakened and anxious to obtain the salvation of their souls. All of them have evidently received a severe shock during the progress of the revival. The schoolmaster who teaches in Moolai, a village in the west part of Changany, gives me reason to hope that he has passed from death unto life. His eldest son, a boy of about twelve years of age, also appears very well. He is in the habit of reading the Scriptures at home, in the evening, to his mother and the other members of the family, and of saying all that he is able in favor of the Christian religion. After I had finished my exhortation to-day, and was about to pray with the children and schoolmasters, the little boy above mentioned, unasked, knelt down, and in the presence of all, offered up a short but very appropriate and devout prayer; after which I prayed with them. As it was quite unexpected my mind was very pleasantly affected by the circumstance. I was forcibly reminded of that saying of our blessed Savior, quoted from the 8th Psalm, "Out of the mouths of babes and sucklings thou hast perfected praise."

After the boys and girls are dismissed, the several teachers read a chapter in the Old Testament and another in the New, and receive appropriate explanation and instruction. In this way they are fast acquiring a knowledge both of the Old and New Testaments. None of them will acknowledge themselves heathen, but profess to believe the Scriptures to be the word of God and Jesus Christ to be the only Savior. Some of them are undoubtedly sincere, and all are probably convinced that idolatry is vain, and that there is no salvation in the Tamul religion, though their proud hearts may rise in rebellion against the humbling doctrines of the cross.

27. Sabbath. Our congregations are becoming larger since the harvest, and our chapel will hardly accommodate those who attend. We can scarcely say to the people "And yet there is room." At our afternoon service, for some weeks past, about eighteen or twenty females have attended. But it is very uncertain how long they will continue to attend.

29. For two weeks past Mrs. M., accompanied by Niles, has held very encouraging meetings for females at the house of the Changany schoolmaster. About twenty-five attended and heard very attentively; still, their prejudices are strong and they cannot yet be persuaded to attend public worship on the Sabbath at the station.

Miscellaneous Notices.

Mr. Poor and myself have appropriated Wednesday evening to village preaching.

We have held several meetings in a new bungalow that has lately been erected in this village.

On Saturday evening I hold a meeting either with the members of the church, or with those who profess a desire to be admitted to its privileges. Mr. Poor meets with one of these classes of persons for six weeks, and I with the other. We then exchange classes for the next six weeks.

On Sabbath evening I regularly meet a Bible class in the seminary, who recite from the English Bible two chapters from the Old Testament in course. They have proceeded as far as the first book of Samuel. They recite it in English rather than in Tamul for the sake of becoming familiar with the English Bible.

I also continue the practice of holding a short meeting every day, (Sundays excepted,) at 12 o'clock with our workmen and domestics. I commonly read a few verses from the Bible, give them some appropriate instruction and exhortation, and then conclude with prayer.

On Sabbath morning at 8 o'clock all the children from the native free schools are required to be present in the chapel to commence the Sabbath school. They are then divided into classes, each superintended by one of the members of the church belonging to the seminary, who hears them read the Scriptures and tracts, repeat their catechisms and Scripture history, questioning them, as they proceed with their lessons, to see if they understand them, and giving them such instructions as their circumstances require. It is indeed a pleasing sight, to behold the ten small rooms for prayer, filled each with a class, besides other classes in different places, all learning lessons of heavenly wisdom, which may, by the divine blessing, prepare some of them, at least, for the holy enjoyments of the eternal Sabbath.

The following instance of superstition is one among thousands that might be mentioned to show that this people are slaves to their superstitious fears; and that they need the gospel as the only means of deliverance from their bondage.

A few months ago, as I was passing along the road just north of the old church, I saw one of my nearest neighbors pulling down his house, that was almost new, for the purpose of rebuilding it about four rods distant. On asking him the reason, he was unwilling to inform me. But I soon ascertained by inquiring of others, that he was putting himself to all this trouble and expense merely because a screech owl had lighted upon it. This was considered a bad omen; and he expected that some great evil would soon befall either himself or family, if he suffered his house to remain in that place. He was therefore at the trouble and expense of removing it to avoid the impending danger.

The loss of the mission premises at Manepy by fire, was mentioned at p. 369 of the last volume. The friends of Christianity in India, of various denominations, have contributed liberally themselves towards re-building them, and have solicited contributions from others. Among these was the late bishop Turner.

Manepy is already so far repaired that Mr. and Mrs. Woodward have taken up their abode there. They will proceed with the repairs as fast as possible. We have a prospect of collecting considerable sums in India towards repairing the loss. Many kind friends tenderly sympathize in our affliction and loss, and will do much for Mr. and Mrs. W. and of course for the mission.

Our quarterly season of communion at Oodooville in April was one of great interest. Thirty-four new members were received to the communion. There were between seven and eight hundred spectators present on that joyful occasion. Not less than 150 communicants united in commemorating the dying love of our Redeemer. The exercises of the day were very interesting and we may reasonably hope that a few more stones have been loosened, at least, if not pulled out from near the foundation of heathenism in this region. We have the prospect also of receiving a considerable number at our next quarterly communion which will be, God willing, in July, at this place. Though the revival has partially subsided we have still great encouragement to labor. Our congregations are now larger at this place than I have ever known them. Indeed there is not room to accommodate the people in our seminary chapel which is 60 feet by 30. We greatly need the old church and could we command funds for the purpose, we should feel it very desirable to prepare it for public worship as speedily as possible. It is indeed a noble building and would accommodate two or three thousand people. May the time soon arrive when we shall see it filled with humble and attentive worshippers of the true God.

I hope soon to send you a list of all the members of our church which I am preparing for that purpose.

This list has since been received and will shortly be published.

EXTRACTS FROM A LETTER OF MR. WINSLOW, DATED AUG. 4, 1831.

Discipline and Government of the Church.

AFTER giving an account of the late admissions to the church, which have been noticed in the preceding numbers of this work, Mr. Winslow proceeds—

As many as have been received, and perhaps more, profess a desire to unite with

the church; but, a small part of them only can be considered as candidates. Some will, we trust, so approve themselves as to be admitted at the next quarterly communion. Cases of serious discipline in our church have not of late been frequent; and of the 200 individuals received to communion since the mission commenced only six or eight have been excommunicated, though a much larger number have been from time to time suspended from church privileges. Several are now under this discipline. In general we have great reason for thankfulness that church discipline has been attended with very pleasing results. For the greater convenience of exercising necessary discipline we have lately formed separate churches, one at each station, and divided the members accordingly, forming ourselves at the same time into an association on the plan of a presbytery, for mutual aid in regulating the concerns of the different churches. We shall, as before, hold our quarterly communions together.

Condition and Prospects of Idolatry.

It is just now a time of great processions at the temples. In some cases the assemblage of persons at temples of inferior note has been less than usual this season, and the offerings at them are said to have fallen off considerably; but it may be owing in a great measure to the poverty of the people, in consequence of failure in their crops of grain, and want of market for their tobacco. There is, however, evidently a gradual decrease of zeal for idolatry, and considerable numbers have probably relinquished it, who have not as yet become Christians. The principal temple of Siva, which is near Jaffna, is suffering in consequence of one of the managers having pawned a gold crown of the god Siva and several ornaments of his wife Parvutee for money to a considerable amount; and the inability of those concerned to redeem them. The usual public processions of the idols at their temple are, therefore, suspended, as the god cannot appear without his crown, or his wife without her ornaments. At the principal temple to Skundun, in Nellore, the ceremonies, which are to conclude by drawing the great car tomorrow night and the ornamented one the next morning, go on more prosperously. A man from this neighborhood yesterday cut off his tongue in honor of the idol. The amputated part is put in a leaf under a vessel of water, so that the water is continually dropping upon it. As it drops, the tongue is to waste away in the water and grow in the man's mouth! At a temple called Kathergaman, south of Kandy, in the interior, devotees often cut off parts of their tongues, which are said to grow again; and sometimes they cut their throats and obtain grace from the idol to have them again healed. A man, however, a year or two ago, from Jaffna, cut his throat so as to die.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR. READ.

[Continued from p. 102.]

Responsibility of a Missionary.

THE first of the extracts here given was written during the passage from Calcutta to Bombay, and only a day or two previous to Mr. Read's arrival at the anticipated field of his labors—a solemn period to every devoted conscientious missionary.

March 5, 1831. I have for some days past been more than ever impressed with the responsibility of my present situation. The peculiar relation in which I, as a missionary, now stand to the church in America, to the heathen in India, and to the Lord of missions, throws on me a weight of responsibility which sometimes seems too heavy for me to bear. It is at the expense of the church that I have been brought hither. The "widow's mite" must still afford me bread. Would to God that I may never wound a pious heart by proving myself unworthy the confidence which the contributors to the missionary treasury have reposed in me.

Though we cannot reasonably expect the whole of the boundless desert before us to blossom as the rose, still we may see some portion of it made as the garden of the Lord; and our blessed Lord may, through our example, bring others into his vineyard who shall finish the work. Where we see nothing but Hindoo pagodas and Mohammedan mosques, they may see the sanctuaries of the living God. Oh that the God of all grace would give me faith and patience to live and labor in his vineyard for many years.

7. Came to anchor in Bombay harbor at 11 o'clock. Our missionary brethren came on board immediately and gave us a cordial welcome. In the afternoon we went in company to the house of God which has been erected in this land of pagan darkness. Here we united our supplications with the prayers of multitudes in all Christendom who pray in concert on this first Monday in the month. You will here observe the coincidence of our leaving America on the day of the monthly concert for prayer and arriving in Bombay on the same day, seven months after.

Idolatrous Rites.

March 11. Walked to the beach with Mr. G. on business. On our return we took a circuitous route to view some of the horrid rites of paganism. We passed the ground where the Hindoos burn their dead.

The usual place where this rite is performed by those who live in and about Bombay, is on the beach near the English burying ground. Though we went at the usual hour of burning we saw none on fire. The ground was almost covered with human bones, and some were still warm in the beds of embers which remained of the funeral pile. I counted no less than twelve spots where there had recently been a burning. But, blessed be God, the living no longer burn with the dead. The widow no more prostrates herself on the pile and consumes with the corpse of her deceased husband.

The next object worthy of attention which we passed was a collection of Hindoo temples. It was about sunset, when the temples are crowded with worshippers. The temples consisted of three parts: the first a broad virandah, over which were hung several bells. As the votaries entered they rung one of the bells, apparently to give warning of their approach. They then passed on into the third or back apartment, where were the idols which they worshipped. Not wishing to offend their prejudices we did no more than pass by and cast a look in upon their gods. No European is allowed to enter. As I stood contemplating the scene of paganism now before me, my attention was arrested by the approach of a Hindoo with a little boy in his arms. His solemn mien bespoke his business to be of a religious nature. My eyes followed him. He stopped before the temple and began to teach his little son, before he had reached his second year, the indecent rites of idolatry. So early are children initiated into the religion of their fathers! We need not wonder, then, that they should in their maturer years so tenaciously cling to the practices of their fathers.

I had walked but a few steps, when my attention was again drawn to a miserable squalid object in human shape, which sat under a small shed by the way side doing penance. His countenance was horribly disfigured by being daubed with white paint. His left arm was extended, and on the palm of his hand sat a vessel somewhat resembling a flower-pot hung around with a dozen and a half or two dozen of small brass bells. This he told me, through an interpreter, that he had held in that posture for twelve years. His hand has withered, his finger nails, or as it appeared rather the ends of his fingers have grown in the shape and appearance of ram's horns, to the enormous length of four inches. He was seemingly proud to show us what he was doing for the sake of his religion. Great merit is attached to such mortification in the estimation of the Hindoos. The vessel which he held in his hand contained what is called "The sacred tree." This is held in great veneration by the Hindoos. No house can safely be without it. It is supposed to keep off the devil.

Remarks on Caste and the Habits of the People.

The following remarks were called forth by the event of Mr. Read's removal to Mahim, on the northern part of the island of Bombay, the station formerly occupied by Mr. Graves.

March 26. For every species of labor there is in India a particular class of men. This division of labor is regulated according to caste. The divisions of the former, however, are so much more extensive than the nominal grades of the latter, that different individuals of the same caste are engaged in different occupations. Still, whatever be a man's capacities, he can neither rise above or fall beneath the calling of his father. He will perform only that kind of labor to which his own subdivision of his caste are accustomed to. One man of low caste may be a *dobee*, that is a washerman, and another of the same caste a *coolie*, or carrier of burdens, and a third a *pamool*, or palanquin bearer. But a *dobee* would scorn to act as a *coolie*. Even the foot-peddler will not carry his own pack of goods; nor will the Hindoo servant who provides for his master's table bring from the market a piece of meat or a basket of vegetables. He must employ his *coolie*. The *coolie* in his turn can do nothing that does not come within the sphere of his business.

When it became known this morning that I was about moving, the house was in a little time thronged with *coolies* begging for employment. More than half were females. As the last load was taken and many found that they were not to be employed, they went away much grieved, exclaiming, "Sahib does not want us, what shall we do for our bread to-day?"

You would be quite astonished at the burdens which they carry. Two women will take up a large chest of clothes and walk off five or six miles apparently with as little fatigue as horses or oxen. Indeed here, as in most heathen countries, females are made a substitute for these animals.

Every *coolie* has a round bottomed basket, in which he carries whatever may be committed to him. This basket, which is so ill-shaped that it will scarcely stand upright on the floor, sits on the *coolie's* head with such exactness, that he will carry crockery, glass-ware, and the like, with perfect safety without touching the basket with so much as a finger. Water, milk, and liquids of all sorts are carried on the head.

Roman Catholic Superstitions.

March 31. I have been reminded all this day that to-morrow is Good Friday, or the anniversary of the crucifixion of our Savior; that is according to the computation of the Romanists. There are on the island of Bombay about 20,000 Roman Catholics.

They are bigoted, ignorant, and idolatrous. The policy which they have pursued in India of accommodating their religion to the superstitions of the Hindoos has brought them scarcely a grade above the heathen themselves. Indeed, from what I can learn, they are less accessible and less promising of success to the missionary than the pagan Hindoos themselves. They are generally quite hostile to Protestant missionaries. Being professors of Christianity, and generally so bad examples of it, they are a great obstacle to its propagation.

You may not be aware, and indeed I know not that it is practised in all parts of the world by that church, that the Romish church go through the ceremony of the crucifixion, burial, and resurrection of Christ. On Thursday evening is a representation of the Lord's Supper, as it occurred the evening before the crucifixion. This scene was exhibited in one of their churches. Every street and lane was filled with crowds of people, whom curiosity or superstition had drawn to the place. They were passing and repassing in multitudes the whole afternoon, and I know not but the whole day. Thousands of Hindoos, Mussulmans, Parsees, as well as those of the Romish communion, went to worship or gaze. Last of all I went, and from the gallery looked down upon the scene below. It struck me with awe, and was an affecting scene. There were represented in figures as large as life Jesus Christ and his twelve disciples. They sat around a table, Christ at the head and six on either side. The table was spread with fruits, flowers, sweetmeats, bread, and wine. The beloved disciple lay upon Jesus' breast. The house was crowded with spectators; some kneeling and apparently paying their adoration to images; others talking, laughing, or pressing through the crowd in confusion. There was no more appearance of solemnity in the scene than we see at the exhibition of a catavan of animals, or of puppets at a public show. Alas! how few are they who worship God in spirit and in truth.

April 9. Have had several applications to establish a school at Worlee. Scarcely a day for a week past but some one has come to renew the request. To-day a man brought me a list of several scholars' names and a written petition from the inhabitants of the village, praying that we would have pity on their ignorant children and give them an opportunity of learning to read. Such applications are affecting. Could the friends of missions witness the anxiety that is here manifested for schools, I am confident they would not sit down and philosophise many years before they would come to the conclusion that something more ought to be done than has yet been done for enlightening and evangelizing the heathen.

11. Had three more applications from Hindoo boys to instruct them in English.

They are of high caste, two of them brahmins, and appear as intelligent and active as any boys I ever saw in America. The father of one of them with four other Hindoos of high caste has just gone. They came apparently to pay their *salam*, and to say they wished me to take the boys. One could speak and read English. He read in the New Testament both in English and Mahratta, and said it was good. He asked his companions if it was not good. They said it was. I learnt from them that a Hindoo festival takes place to-morrow in honor of the god Siva. I asked them what they were going to do at the festival. They said they were going to pray to the god. But what kind of a god is it? said I. What is it made of? "Stone," they replied. What pray to a stone god! and what good can that do? Can a stone god hear and pity and forgive? No, said I, I do not believe a god of stone can do any good. I asked the one who spoke English if he believed it could do any good. He said "No." I asked him if he worshipped idols. He again, in rather a confused way, replied "No." He is ashamed to confess the truth. He is, I am told, a worshipper of idols. He repeated the conversation respecting the folly of idol worship to his fellows. They laughed and assented that it was folly, but said it was their *custom*. This, as far as I can judge, is the most any of the Hindoos pretend to say. They acknowledge that the Christian religion is the best for Europeans, but theirs the best for the Hindoos.

I hesitate not to say that the poor Hindoos about me expend tenfold more in support of a false, hurtful religion, than men in a Christian land, of the same rank as to property, do for that true and blessed religion which makes men happy in proportion as it is received.

[To be continued.]

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. GOODELL.

THIS journal of Mr. Goodell was kept at Buyuk-Dere, a village twelve or eighteen miles above Constantinople, whither he removed with his family, after the great conflagration in that city. The introductory remarks will make known the circumstances under which the journal was written.

With the copious notes and journals which I lost on the second of August, in the conflagration of Pera, I lost also all traces of my first, and of course, my most vivid impressions of the imperial city with its inhabitants, and customs, and public monuments. After that event, I was for a considerable time occupied in making provision for our temporal comfort. This was

the more difficult, as so many thousands of persons were in circumstances similar to our own, and the demand for almost every thing being, of course, much greater than could be immediately supplied. There were, also, at the same time frequent and not unfounded reports of cholera morbus, plague, and such dreadful conflagrations, as Constantinople and its suburbs, it is said, never saw the like of before. Indeed, both life and property seemed so insecure, and such precautions and efforts were necessary to preserve both, that we had little opportunity or disposition to attend to any thing else.

Aug. 21, 1831. Sabbath. Preached at commodore Porter's. He has just arrived as American Charge d'affairs, and has kindly opened his doors for public worship on the Sabbath. All the American travellers, and visitors who happened to be in the village attended; among whom were, a Jew, a Quaker, an Episcopalian, Socinians and Congregationalists. The subject of the discourse was, *Searching the Scriptures*. Whatever offices we or our countrymen may fill, where or for whatever purpose we may travel by land or by sea, in all places, and among all people, of whatever language, religion, or customs, may we feel and say, "Thy word is a lamp unto my feet and a light unto my path," and may our conduct ever be in accordance with such a sentiment!

Promising Armenian Young Men.

Aug. 22. A papal Armenian youth has lately accosted me several times in the street, and expressed a wish to converse with me on religion, and to become a Protestant. He also informed me that his brother and several other young men of his acquaintance were of the same way of thinking with himself. This evening he and his brother called, and we had a long and interesting conversation. They appear to be intelligent and well educated youth, with minds awake to inquiry and open to conviction. They had been destined by their friends for the priesthood, and had been sent to the papal Armenian convent of St. Lazarus, in Venice, to receive the necessary preparation. But after pursuing their studies there for some time, they became acquainted with an English Protestant, by whose means their former faith was so shaken, and their religious views so changed, that they could no longer think of remaining in the convent. They accordingly returned home, to the no small grief of their friends, and with a disgust to the superstitions they had formerly cherished. They are now very desirous of prosecuting their theological studies in England or America, and of becoming Protestant clergymen.

I have also seen recently a young man from Constantinople, who likewise thirsts for knowledge, and is very anxious to go to

England or America to acquire it. He belongs to the old Armenian church; is of a modest appearance, and great promise; and, in addition to the Turkish and Armenian languages, he already understands English, French, and Italian. No literary institution suitable for these and such like youth is to be found here. A school of a high order is much needed; and, judging from what little experience we have had in former years, such a school here would be far preferable to sending the young men abroad for an education, unless they were able and willing to support themselves.

25. Was visited again last evening, as well as the evening before, by the two papal Armenian youth, mentioned under date of the 22d. After answering their queries respecting various passages of scripture, and conversing with them on the nature of the gospel, I lent them some of our Armeno-Turkish tracts to read.

It would be very easy indeed to provoke disputation, and make a great deal of noise here, but wisdom seems to dictate a more quiet way. Schools are much wanted for the rising generation, and the great mass of the people are in darkness and need enlightening, rather than to be drawn into controversy. And, in an unostentatious, quiet way, much good may, with the divine blessing, be done; whereas, by a contrary course, there would be danger that all our operations, and also those of the Bible Society would be entirely obstructed. "He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." May He who "hath abounded towards us, in all wisdom and prudence" grant that we also may abound in the same towards our fellow-men!

Giant's Tomb.

Aug. 26. Yesterday, in company with a number of American gentlemen, crossed over to the Asiatic side, and climbed the mountain to the Giant's Tomb on the summit. This tomb is fifty-four feet long, and perhaps six or eight feet wide, and yet only the head and shoulders of the giant are said to be buried there. The dervishes, who have a religious establishment at the place, told us that his name was "Yoosha" i. e. what we call *Joshua*, from the Hebrew, and Jesus from the Greek; that he was nephew to Moses, or the son of Moses' brother; and that he was a Mussulman. Some say that he was accustomed to sit on the summit of the mountain, and bathe his feet in the waters of the Bosphorus, that flowed a full mile below at its base; and that he could step over from the mountain on the Asiatic to that on the European side of the channel (say three or four miles) with as much ease as an ordinary man would pass a ditch three or four feet wide. Many shreds of cloth were tied round the branches of the

trees, which are planted at the extremities of the grave. These, the dervishes informed us, were votive offerings to the prophet, (as they call the giant,) in order to influence him to act as their intercessor, and entreat God to bestow blessings upon them.

What the place originally was it is difficult to say; but a mortise in the marble stone at one extremity seems to indicate that a cross was once fixed in it; and the opinion, expressed by some, is by no means an improbable one, that it was anciently a graveyard, or a large tomb, belonging to a Christian church. But "by this craft," Mussulman dervishes here, as popish priests elsewhere, "have their wealth."

From this spot, called also the Cradle of Hercules, we could see both the Black Sea and the Sea of Marmora, with high Olympus covered with eternal snow; though I think not so much of either of the two former as from the opposite mountain on the European side, at Buyuk-Dere, which we ascended the day previous, and from which we could see also the Balkan mountains, rising far beyond and towering above the hills of Thrace. At and near the foot of Giant's Mountain were large excavations for limestone and furnaces for lime. Up the sides we found a plenty of ripe blackberries; and in one place we found what particularly struck my attention, because they seemed like old friends, whom I had not seen for many years, viz. a haystack and a Lombardy poplar. Oh the power of early associations! and the numberless lively and tender recollections awakened by it!

Progress of Knowledge and Improvement in Turkey.

Aug. 27. Went with an American gentleman to a village in Asia, opposite Therapia, called Hunkiar Iscalasy. A stream of water comes down through an extensive vale, and a sufficient quantity of it, being diverted from its natural channel at a considerable distance above, is brought down in an artificial one directly to this place. Passing on to the meadow, and crossing the rivulet about two hundred yards from its communication with the clear waters of the Bosphorus, we found ourselves in a delightful spot. The favorite resort of Turkish opulence and indolence. Here the sultan has a paper manufactory, and a carding machine. Here an aqueduct being brought from the stream at no small distance above, is conveyed to the top of a column, and thence distributed by smaller ducts in different directions for the convenient supply of the inhabitants, or for the various purposes of irrigation &c. to which it is applied. Here are large plane trees, full of shade, and everywhere the most noble among the trees of this country. Here are extended walks, neatly laid out, with young trees thickly planted on each side. And here select parties or

whole families, all with the yellow-slipper,* and some also with the yashmack,† may be seen on foot, on horseback, or drawn by white oxen in the araba,‡ coming to recline under the trees, and enjoy the fresh air; a coffee-shop, which is always one of the most indispensable appendages in Turkey, being also in a conspicuous place and near at hand.

This way of distributing water in various directions from an artificial height is also seen in other places in the neighborhood of Constantinople; and it shows that the Turks, though generally considered barbarians, have at least had some knowledge of the science of hydraulics. But having proverbially indolent habits, and being averse to any change in their established usages, they must heretofore have had but a very limited knowledge of the sciences generally. The changes now introduced into almost every thing by sultan Mahmood cannot fail to have an important bearing on their system of education. Indeed an academy already exists at Kass Keni, near the city of Constantinople, where, among other studies, the French language and the higher branches of the mathematics receive attention. A library, consisting of an Encyclopedia in French, and many other works in French, or Turkish, or both, is connected with the school, and also two large globes. In the recitation room is a dissected cone, and on one of the two occasions on which I visited the school, a large class of young men, many of whom were from the most respectable families in Constantinople, were engaged with the professor in demonstrating a problem in conic sections. The professor Ishac Effendi, is an apostate from Judaism; and, being able to speak most of the European as well as the oriental languages, he was for some time dragoman to the porte. He showed me several volumes in Turkish, which he had recently published, and which were printed at Constantinople. These were the text-books of the students. They are principally on mathematics, but seem to embrace also the whole round of science; for some of the students told me that to understand them all was to obtain a finished education, and required three years' study.

30. In the midst of cholera, plague, and conflagration, the Lord has hitherto been our preserver. Other families around us have been "minished and brought low;" but ours has in great mercy been built up, and has this day been increased by a son, an event, however, in no way deserving special notice, except as he is the first American child ever born in Constantinople or its suburbs. May he be "born again" and "seek a better country even an heavenly."

* Worn only by Mussulmans and privileged persons.

† The white cambric handkerchief that partly concealed the face of the females.

‡ A springless wagon, with covering and cushions.

Lamentable Ignorance of Christianity.

Sept. 4. Sabbath. An Italian, a petty merchant, called upon us, in order, as he himself expressed it, to be made a Protestant. We were just then going to the commodore's for public worship, and invited him to accompany us. I afterwards read to him various passages from the Italian New Testament, and conversed with him on the infinitely greater importance of having a new heart, than of belonging to a new sect. About a fortnight ago, a Frenchman called on the same errand. Both of them seemed to think, that, in turning from the Roman to the Protestant faith, they must undergo some process, or pass through some ordeal or transformation, such as partaking of the sacrament in another form, learning a new catechism, assenting to a new creed, or saying a new set of prayers, with either or all of which, they expressed the greatest readiness to comply; and they were anxious to be told what it was, that they might set about it immediately. Anything but repentance for sin and a life of humility and holiness. These and such like men are greatly to be pitied. They need instruction. Though they are Christians in name, they know scarcely any thing of the nature of Christianity; and their desire to become Protestants is in most cases more likely to proceed from a spite they owe their priests, or from a hope of improving their worldly prospects, than from any rational conviction of the truth. To receive such persons into the bosom of a church, would be like planting a garden with briars and thorns. But whatever brings them within the influence of our example, our conversation, or our religious books, is to be considered providential, and should be improved for their good.

Public Appearance of the Sultan.

Sept. 9. Went with some American gentlemen to a village on the Bosphorus, called Beshik Tash, to see the sultan, as he went to the mosque. We obtained a good situation, and had a near and good view of him. He went with much less pomp and ceremony, than on a former occasion, when I saw him in Constantinople. He had then just returned to the capital after an absence of several weeks, in visiting Gallipoli, Adrianople, and other places; and the crowds that assembled to see him were immense. Sand was brought and strewed upon the pavement the whole way from the seraglio to the mosque, called sultan Bajazet, in the centre of the city, for his horses, which were most richly caparisoned, to prance upon; his pages attended him; the troops were reviewed by him; the batteries saluted him; and the whole beauty, fashion, wealth, and magnificence of the imperial city seemed to be poured forth to do him honor. We stood on a stall at the angle of

the street, near the mosque to which he was going, where the concourse of people was greatest, and where we had the best view of him and of the splendid scene. His large dark eye rolled in an easy dignified manner over the gazing multitude, while from among them not a whisper was uttered, not a handkerchief waved, not a knee bent in adoration, not a breath heard, but every eye was riveted on his as if by enchantment. The moment, however, before he appeared, every one seemed anxious to place himself in his best attitude. The ladies adjusted their yashmaks; several fine looking young men, whose religion, I suppose, will not allow them to use brushes made of hogs' bristles, brushed their boots with their hands; and an old and very brazen-faced Israelite pressed forward through the crowd, in order to be ready to present to the grand seignor the written petition, which she held in her hand.

The occasion to-day being only an ordinary one, his attention, as he passed us, was wholly directed to ourselves; and he fixed his keen eyes upon us with such intenseness, that I had more than once to close my own, in order to escape from the penetrating gaze of his. His appearance on horseback is grand and imposing. His countenance is open, bold, and full of majesty. I have seen no individual in his dominions who had a face more in accordance with our ideas of one befitting a sultan than his own. On foot, the crookedness of his legs renders his walk ungraceful. It is said he never rides a horse more than one year. When he goes to say his prayers, all these horses, which, after he has ridden them a year, can be used by no other, are always conducted with him to the mosque; and being decorated with trappings of gold, diamonds, and brilliants, and being full of flesh and fire, they dance along with lofty mien, and contribute much to the splendor and magnificence of the scene.

18. Sabbath. It being a stormy day we did not go abroad; but with a few of our neighbors we united at home in the public worship of Him who "sendeth rain on the just and on the unjust." The service was partly in English, and partly in Italian, for the benefit of some respectable individuals present, who understood only the latter of the two languages. The sermon, which I wrote several years ago, in Italian, was from John iii. 3. May all the hearers know what it is to be "born again" that they may "see the kingdom of God," and "receive an inheritance among them that are sanctified."

[To be continued.]

More recent communications from Mr. Goodell state that his schools, of which some account was given in the last number, were still flourishing; and that the prospects of doing extensive good in that manner were becoming more favorable.

GREECE.

JOURNAL OF MR. KING.

[Continued from p. 155.]

THE voyage of Mr. King from Athens to Samos, and thence to Scala Nuova, a village on the coast forty or fifty miles south of Smyrna, and his ride thence to Ephesus, were noticed in the last number.

Ruins of Ephesus.

Sept. 20, 1831. After taking refreshment we rode to see the ruins of the ancient city. We had seen, on our way to the coffee-house, and around the miserable dwellings near it, a vast number of marble columns scattered here and there, some standing, some broken, some half buried in the earth, enough to show us that there had been once in that vicinity a splendid city. But the grandest ruins we had not seen. Leaving the coffee-house, we proceeded a little distance on the plain, then crossed a high hill, at the foot of which, on the other side, we came to what we supposed to be the ancient theatre, into which we entered. Near this we saw ruins which we thought must be the remains of the Odeon; and at a little distance from them we found piles of stupendous marble columns, lying with their basements and their capitals in various directions. These are the most magnificent of all the ruins, I had almost said, that I ever saw. Leaving these as it began to grow dark, we passed many remains of ancient walls, interspersed with prostrate columns, some of which appeared to me to be of red granite. This, we thought, might have been the market place. Leaving this to return to the coffee-house, we passed what we supposed was the stadium, through a part of which we rode, but it was too dark to make many observations. We saw, however, here, as almost every where else in the vicinity, marble columns, capitals, &c. From what I saw of the ruins, however, I can say that they far exceeded my expectations, and excited in me a desire to visit them again more at my leisure. Great indeed must have been Ephesus, when its inhabitants cried "Great is Diana of the Ephesians." Now there is scarcely a voice to break the silence that reigns over the mighty ruins of that once great and populous city, and of Diana and her costly temple, it is supposed by many that not a vestige now remains above the surface of the earth. The lights, too, that afterwards shone so brightly in the golden candlesticks, have long since been extinguished.

On returning to the coffee-house I proposed that we should set out immediately on our journey and proceed two or three hours' distance. But the Turks that were with us, thought best that we should remain

at Ephesus till about midnight, and then go in company with a caravan of camels, which were resting near by. In this opinion we acquiesced.

While coffee was getting ready I went to visit some Greeks in a house near by and entered into conversation with them. To one, the master of the house, I gave a copy of the New Testament in ancient and modern Greek. He said that some English or Americans had before given him the New Testament, but that the priests from a village an hour and a half distant had borrowed it of him to read. We questioned them about the churches in the vicinity, of which they said there were many, and in their village, an hour or hour and a half distant, two. To each of these Mr. Hill sent a copy of the New Testament, as a present from himself and me, for the use of the priests of those churches. After some conversation I read to them a part of the 20th chapter of the Acts of the Apostles, and made some remarks, to which they listened with apparent interest and attention. We then returned to the coffee-house, in front of which we lay down to rest with the moon shining brightly upon us. At about midnight the caravan of camels began to move on towards Smyrna, and the loud jingling of their bells gave us notice that it was time to arise and pursue our journey.

Arrival at Smyrna.

The road which we pursued till break of day, appeared to be, for the most part, quite level, with high mountains on the left and on each side of our path were high shrubs, which sometimes annoyed us. Immense numbers of camels were going and coming, and sometimes wholly obstructed our course, so that we were obliged to wait till they had slowly moved by.

At day-break and as the sun arose, we found ourselves travelling in a beautiful, extensive, and fertile plain. The jingle of the bells of the camels, caravans seen at a distance moving in different directions, hunters going out to the chase of wild hogs, many crying in different parts of extensive fields of Calamboki to keep off the birds, rendered the scene presented to us very lively and interesting. About half past nine we arrived at a coffee-house by the side of a stream which we had seemed to follow almost all the way from Ephesus, and which forms, I suppose, a part of the Cayster. This we had crossed by a stone bridge soon after leaving Ephesus, and in crossing I saw by the light of the moon fragments of marble columns in the walls which guarded the bridge on the right and left.

About mid-day we were summoned by our Turks to pursue our journey again, which I was the more ready to do as I had hope of reaching Smyrna by about sunset. We had every where been informed that Ephesus was twelve hours from Smyrna;

and as we had now been on horseback about eight hours, I thought that, probably, in six hours more we should be at the end of our journey. We did not, however, enter Smyrna till about 10 o'clock in the evening. On entering, we were stopped by the Turkish custom house officer, who came out with a drawn sword, which he flourished about among us, and the gleam of which was easily discovered by the light of the moon. After examining us a little others came out and we tried to persuade them to let us go on, but they refused. At length, however, they concluded to send a man to conduct us to what they called the principal custom-house, and there, they said, we might perhaps be permitted to go on. We entered on the south part of the city, having the sea on our left and the castle at a distance on our right. Our new guide from the custom-house led us first down in the midst of the Turkish burial grounds, where lofty cypresses rise on either side of the way, over numerous and splendid mansions of the dead, and the scene as viewed by moonlight was truly pensive. Passing by the cemeteries, and after being led down steep places for a long time (perhaps it seemed longer than it really was) we came to the custom-house, and there we were told we must leave all our baggage till the next morning to be examined. This was a new and unexpected trouble and we tried to persuade the Turks to let our baggage go on, and to send a man with us to examine the things at the house where we were going; but they were inflexible. Seeing that there was no hope for us, we left our baggage and our horses for the night.

March 25. Sabbath. At nine A. M. I went to Mr. Brewer's Greek female school, where I addressed seventy or eighty persons from the third chapter of St. John's Gospel. Several men and women, and one or two priests were present. The greater part present seemed very attentive, and towards the close quite solemn. In the afternoon I preached in English at the Dutch chapel, from the words "I have fought a good fight."

29. About noon I walked out with Mr. Hill to the Turkish market. On returning we went into a mosque, and at the time of prayer. The scene presented to us there was solemn. There was no talking and laughing, as we often see here in the Christian houses of worship, and no image before which the Mussulman bowed. He seemed, at least, to be worshipping in spirit. On one side of what may be called the pulpit, was written on the walls of the house, "There is no god but God," and on the other side, "And Mohammed is the apostle of God." In different parts of the mosque were written many passages from the koran. On entering we pulled off our hats and our shoes, and the Turks, though some of them looked at us rather narrowly, said nothing to us.

Nov. 7. This was the feast of St. Demetrius, and I went to the church to hear a sermon. The preacher undertook to give a history of that saint's life and the wonders which he wrought. He also spoke of the sacred fires of Jerusalem; and among other things said that the lighting of candles and the burning of oil in churches before the pictures melts away sin; that is, dissolves—in other words, takes it away. He then made some very good remarks on keeping the Lord's day holy, and abstaining from card-playing; and told the people that their little children were so accustomed to cards from their childhood, that they held them as holy relics; and that card-playing and breaking the Lord's day and other like things were the reason why God did not hear their prayers and the saints did not intercede for them.

After this sermon, I went with my wife, and Mr. and Mrs. Mengous, to make several calls, and to present the constitution which I had drawn up for a society of Greek females, in order to get subscribers. There are now on the list thirty-one subscribers, and the amount of their subscription for the year, is between six and seven hundred piastres. Mr. and Mrs. Mengous commenced getting subscribers the day before. Almost all to whom they have presented the constitution seem happy to subscribe, and much pleased with the idea of having a society. One or two persons only showed any opposition. In the evening, after having expounded, according to my custom, a chapter in the New Testament, and prayed with the family, one person seemed a little moved, and expressed some fears with regard to the salvation of her soul.

13. Sabbath. A Greek told me that several copies of a tract, in manuscript, had lately been sent from Jerusalem, signed by the patriarch of that place, to be distributed; and that something to this effect had been inscribed on the marble, that covers the tomb of our Savior. Whether this is true or not, I cannot say; but the Greek promised to procure for me a copy of the tract.

16. Called to see a Greek family. The mother, an old woman, had been reading some tracts from our press at Malta, and seemed delighted with them. In speaking of us, who distribute them, she said, "These men are from the tree of paradise, and have come down to do us good." In saying this the tears flowed down her cheeks. She said she had been told of my expositions of the Scriptures at Cooklejah, and wished to hear me.

29. A Greek brought me the tract, mentioned in my journal of the 13th. It professes to be an epistle sent by Christ to the world, and the last he will ever send; that it was found by the patriarch of Jerusalem on "the holy tables of stone," and explained by him and bears his signature. The object of it is avowedly to bring Chris-

tians to a better observance of the Lord's day, to abstain from fish and oil on Wednesdays and Fridays. It pronounces many woes against "the fornicator, and adulterer and adulteress, the drunkard, the covetous, the railer, the backbiter, the hater of his brethren, the uncharitable, &c.—and blessings upon those who read the letter and copy it and send it to others, and who keep the Lord's day.

Dec. 5. Received a letter from the teacher of my female school at Tenos, stating, that when the time had expired for which I had engaged her, she was about to shut up the school, but that the trustees of the church of the evangelistina, requested her to continue it at their own expense. This I am glad to hear.

27. To-day a few Greek females met at our house, and formed themselves into a society, called *The Greek Female Society of Smyrna*. It has for its object the relief of poor females, and to such of them as can read, to give the sacred Scriptures.

Sandwich Islands.

PLAN OF A HIGH SCHOOL FOR TEACHERS.

THE incompetency of the 500 or 600 native teachers now employed in the schools at the Sandwich Islands, and the importance of training a supply of such as possess higher qualifications, have long been felt by the missionaries; but various difficulties have stood in the way of making any systematic and thorough improvement in this respect. There was no series of books in the language, in any department of science or literature, adapted to conduct the opening minds of a people, before utterly uninstructed, up from the lower to the higher gradations of knowledge. The first object with the missionaries, in this department of their labors, was to prepare elementary books, and to multiply copies, so that the ability to read intelligibly might become as extensive as possible. Their next object was to translate the Scriptures, and thus put it within the power of the whole population, who would take the trouble to learn, to read the word of God in their own language. But when these objects were accomplished, much still remained to be done. The work of educating the whole nation was to be performed. The minds of the people must be nourished, strengthened, and taught to act. The fields of knowledge must be opened and the people encouraged to range through them. To this task the teachers which had been employed were altogether incompetent. Their own stock of knowledge was soon exhausted, and as they could teach the pupils little more than to spell and read, and had no power to awaken deep and continued interest, it was seriously feared that,

without some new measures on their part, the attention to the schools would be diminished and the progress of the people in knowledge would be checked.

At the general meeting of the missionaries at Honolulu in June, 1831, the following resolutions were adopted.

Resolved, That we consider the education of the natives of these islands generally, and the preparation of some of them in particular for becoming teachers of religion, as holding a place of great importance in our missionary labors.

Resolved, That, though we consider the present situation of this people as requiring all our efforts in the way heretofore directed; yet we believe this subject of sufficient importance to demand the exclusive time, attention, and labors of one of our number.

Resolved, That, relying on the strength of the Great Head of the Church, we agree to establish a High School, for the purposes above mentioned, and on a plan hereafter to be submitted.

Resolved, That the school go into operation as soon as suitable accommodations for the principal and scholars shall be ready; and that we show a plan of the school to the chiefs, and invite them to co-operate with us.

The design of the school is thus stated.

It is the design of the High School to instruct young men of piety and promising talents; in order that they may become assistant teachers of religion, or fellow-laborers with us in disseminating the gospel of Jesus Christ to their dying fellow-men.

In connection with the foregoing, it is also the design of this institution to disseminate sound knowledge throughout these islands, embracing literature and the sciences, and whatever may tend eventually to elevate the whole mass of the people from their present ignorance; that they may become a thinking, enlightened and virtuous people.

Another design of the High School is to qualify native school teachers for their respective duties; to teach them, theoretically and practically, the best methods of communicating instruction to others.

The school is placed under the superintendence of five directors, "whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school;" who are also to examine the school, the plan of instruction, the progress and the qualifications of such as seek admittance to it, and annually report on these several points to the mission. Messrs. Richards, Bingham, Thurston, and Whitney were appointed directors, with Mr. Andrews, who was also ap-

pointed the principal. Lahaina was fixed upon as the location of the school. After specifying the duties and powers of the principal, the statement proceeds—

Scholars and their Qualifications.—The number of scholars for the present year shall be limited to fifty, to be apportioned as follows:—Hawaii, 18; Maui, 14; Oahu, 10; Kauai, 8; and liberty granted to the king to attend with five of his favorite men.

The number may be increased hereafter, provided facilities and ability shall increase for instructing them.

After the present year, that is from June, 1832, the candidates for the privileges of the school shall be examined and approved by two or more of the directors, and none shall be admitted but with their approbation.

Every scholar, after the above-mentioned time, before entering the school, must be able to read fluently and intelligibly in his own language; must be able to write a neat, plain, legible hand; and be acquainted with common arithmetic and the fundamental principles of geography.

It shall be the duty of the scholars to attend regularly and faithfully upon all the duties assigned them by the principal.

Course of Study.—As school books are so extremely limited, it is nearly impossible at this time to lay out a course of study. It is desirable, however, that the scholars should be put forward as fast as they become proficient in any one branch, to another of the next importance; and that next to arithmetic and geography, should be composition in their own language, and such other studies as the board may direct.

The study of the doctrines and duties contained in the word of God should be a prominent study, never to be lost sight of.

The year shall be divided into two sessions, of five months each. The first to begin with July of each year, and end with November; the second to begin with January and end with May.

At the close of each session there shall be a public examination of the scholars, in presence of the directors, and such others as they may invite to attend.

The length of time necessary for the students to attend the school will depend on circumstances. It is to be hoped that they may be induced to attend until they shall become competent to instruct, and skilful in communicating instruction in such ways as may be beneficial to the people at large.

It is designed that a piece of land shall be connected with the institution, and the manual labor system introduced as far as practicable; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as will be necessary in pursuing their studies.

LETTER FROM KAAHUMANU TO MR. EVARTS.

THE following letter was written by Kaahumanu in the Hawaiian language, in reply to one written her by Mr. Evarts in December, 1830, shortly before the termination of his labors as Corresponding Secretary. The writer, as the readers of this work are aware, is the highest chief at the islands, and has acted as regent during the minority of the king. She was one of the earliest converts, and among the first received to the mission church. The translation was made and the explanatory clauses inserted by Mr. Bingham.

Oahu, Sept. 11, 1831.

Love to you Mr. Evarts, the director of missionaries, my first brother in Christ Jesus. This is my thought for you and my joy. I now abide by the voice of the Savior, Jesus Christ, who hath redeemed me from death. I was dwelling in the eyeball* of death, I was clothed and adorned in the glory and likeness of death. When I heard the voice of Jesus, as it sounded in my ear, it was refreshing to my bosom, saying thus, "Come unto me all ye that labor and are heavy laden and I will give you rest." Again the voice of him said, "Whoever is athirst let him come and drink of the water of life." Therefore I arose and came and prostrated myself beneath the shade of his feet, with my great trembling. Therefore do I bear his yoke, with this thought concerning myself, that I am not able to put forth strength adequate to carry his yoke, but of him is the ability, [to bear it.] his aid to me by night and by day; there am I continually abiding by his righteousness [excellence or glory] and his love to me. There do I set my love and my desire and the thoughts of my heart, and there on Jesus do I leave my soul; there shall my mouth and my tongue give praise continually during the life which I now live till entering into his everlasting glory. Such is this thought of mine for you.

This is another thought of mine for you. I praise [or admire] the kindness of our Lord Jesus Christ in aiding us by several new teachers for us. They have arrived. We have seen their eyes and their cheeks, we have met with them in the presence of God, and in our own presence also,† with praise to our common Lord for his preserving them on the ocean till they arrived here at Hawaii. Now we wait while they study the native language of Hawaii, when that is clear to them, then they will sow in the fields the good seed of eternal salvation. Then my former brethren, with these more

* The word *onoki* may mean the ball, or the pupil of the eye, and it means also the central or upper part of a flame of fire. The figure is not very clear in the present case which is to me new.

† Probably their formal presentation to the chiefs is here meant, as in the preceding phrase a place at time of worship is intended.

recent, and my brethren and my sisters of my own country, will all of us together take up the desire of Christ, [or what Christ wills or wishes] on this cluster of islands, with prayer to him for his aid that the rough places may by him be made plain, by his power through all these lands from Hawaii to Kauai.

I and he whom I have brought up have indeed carried the word of our Lord through from Hawaii to Kauai, with the love of the heart towards God, was our journeying to proclaim to the people his love, and his word, and his law, and to tell the people to observe them.

Thus was our proclaiming, not according to our own will, but according to the will of God, did we undertake it. Such is this thought of mine for you.

This is one more thought to make known to you. Make known my love to the brethren in Christ, and to my beloved sisters in Christ Jesus. This is my salutation to you all. Pray ye all to God for all the lands of dark hearts, and for the residue [unconverted] of all lands of enlightened hearts, and for us also; and thus will we, with our kindred here, all pray to God for the lands of dark hearts, and for the residue [unconverted] of the lands of enlightened hearts, and for you also. Thus shall we and you unitedly call upon our common Lord, that the nations may in peace follow him, that his kingdom may be smooth and uninterrupted even to the ends of the earth; that all men may turn to him without dissent, and praise his everlasting name. That is my sentiment of love to you all.

Great love to thee; our bodies will not meet in this world, but our thoughts do meet in this world, and hereafter, will our souls meet in the glory of the kingdom of our Lord Jesus Christ thy Savior and mine. This ends my communication to you.

From [or by]

ELIZABETH KAAHUMANU.

By a recent arrival letters have been received from the missionaries at the islands of a date as late as Nov. 27th, more than two months later than any previous communications.

Cherokees.

SCHOOL AT NEW ECHOTA.

A small school has been in operation at New Echota for a year or two. Miss Sawyer, under date of January 20th, gives the following account of its state and character.

With the circumstances of this school you are acquainted. The scholars board at home, except two, who board at Mr. Boudinot's. Many applications were made to us for board at the commencement of the school, but no scholars could be received. The school is taught in the council house,

and the wood is supplied by the parents. This has hitherto been done promptly and with cheerfulness; often without my giving notice. This I did not expect: as it was the business of all, I feared all would neglect it. But there seemed to be a mutual care, which never left me unsupplied. The parents also encourage me by occasionally coming to hear the scholars read, and whenever I have given notice at the close of a term, they have always given importance to the school by visiting it, and having the children present in season and clean. Nor are we kept waiting until the scholars are impatient. To-day the children were just seated in order, when the company came and gave the most fixed and silent attention during nearly two hours' examination of eighteen scholars, which was the number present. Encouraged by the silent attention of the parents, the children went through their lessons promptly and correctly. The lessons were in the Testament, Easy Lessons, and the Spelling Book, and a repetition of a part of their Sabbath instruction.

The children attended the school with remarkable regularity. The school, including the Sabbath School, was taught eighty-two days. Of these a number of the children, from four to seven years old, attended seventy-five, seventy-eight, eighty and eighty-one days; and one attended every day.

I could fill sheets in communicating my labors and anticipations respecting the school, but this is unnecessary. You can readily anticipate them all, as they are chiefly found in fixing moral principal and in keeping the interest of the scholars so as to secure constant attendance. This must be done or the object is lost. Moral principle must be fastened, and habits of industry and study begun and carried forward. In doing this we must sometimes have recourse to the rod. But I turn to the more delightful part of my employment. Most of the scholars can read understandingly in books suited to their age and capacities. We wish to give them taste for reading and thirst for knowledge. To do this they must not only be taught, but suitable books must be obtained.

Noticing the trials to which the mission family at that station are subjected since the arrest and imprisonment of Mr. Worcester, and the anxiety and trouble into which the Cherokees are brought by the proceedings of the Georgia guard, Miss S. remarks—

This is a day of trouble and rebuke and of blasphemy. May none of us even in our feelings, go down to Egypt for help, or trust in chariots or horsemen. Is it not as true of nations as of individuals, Cursed be the man that trusteth in man, and maketh

flesh his arm, and whose heart departeth from the Lord?

May we all have our hearts fixed, trusting in the Lord, so that we shall not fear evil tidings. God seems to be overturning the nations of the earth, but we know that he will come whose right it is to reign, and the world will be filled with the knowledge of the Lord. When that day comes nations shall learn war no more. Whether our beloved country will be destroyed by intestine wars ere this blessed day arrives is known to Him who rules the destiny of nations. Oh for faith to pursue a right and steady course, so that we may lose no time by painful anticipations.

LETTER FROM MR. CHAMBERLIN, DATED
FEB. 7TH, 1832.

Statement respecting the Church at Wills-town.

OUR meetings have been thinly attended this winter, owing principally to the very open and cold place we have had to meet in. A house was erected last fall by the church; but there is yet no floor or chimney to it, and it is otherwise not finished. It has therefore been a very uncomfortable place for meetings this cold winter. But as the weather has now become warmer, our congregation will probably be considerably increased. One member has been suspended from the church the past year, one dismissed by letter, and one has died. Three new members have been added. There are now in regular standing 26 Cherokees, eight whites, and three blacks, making in all 37 members.

One of the persons who has united with the church the past year is a young man who formerly went to school at Brainerd. I have received him into my family in order to prepare him for an interpreter. He is a young man of considerable promise. The member that died was Eunice, a full Cherokee woman. She died rejoicing in the Lord. She has left good evidence that she was indeed a child of God.

Mr. Huss continues to itinerate and preach as usual, and is increasing in knowledge and usefulness. The Cherokee members all appear well. The prospects around us, however, are gloomy indeed. Since the laws of Alabama were extended over that part of the Cherokee nation in which we live, white people are flocking into the valley to look for land. Some have already moved in, and we hear of many others that are coming soon. One man has set up a little store within about a mile of us, where he deals out the liquid fire, and some who had for a long time abstained from drinking, have now returned to it, like the dog to his vomit. Out of the church I believe there is but very little if any seriousness. The minds of the people seem wholly occupied with the things that have come and are coming upon them.

Arkansas Cherokees.

LETTER FROM MR. WASHBURN, DATED AT
DWIGHT, JAN. 2d, 1832.

Religious Meetings and Additions to the Church.

ABOUT a year ago, as stated at p. 320 of the last volume, an unusual attention to religious instruction became visible among this portion of the Cherokees, which has been continued, and has already resulted in the hopeful conversion of many souls.

Since the last communication from us relative to the progress of religion, it has pleased the God of grace to continue the influences of his Spirit among this people. As the fruits of this revival, we have received nine to the fellowship of the church. Five others now stand propounded who are expected to unite with the church at the next communion. Five more will be examined as candidates next Monday. These last are all young females in our school. At this time there are in our schools and in the different neighborhoods a considerable number who are subjects of conviction. Of some of these we indulge hope that they are born from above. A considerable number, how many I am not able to say, have united with the Methodists and Cumberland Presbyterians in the adjacent white settlements.

In July last we held a three-days' meeting in one neighborhood and a two-days' meeting at this place, and another two-days' meeting in another neighborhood. These were all most solemn and interesting seasons. Between fifty and sixty in the three places professed to be anxiously seeking their salvation. All of these, with the exception of three, are still inquiring or indulging hope. Three have drawn back, probably to perdition. On the second Sabbath in November we held another three-days' meeting here. In many respects it was the most solemn and joyful season I have ever witnessed in the Cherokee nation. Thirty-four appeared as anxious inquirers.

In some parts of the nation the seriousness is perhaps declining. In others it continues and increases. At this place and in the near neighborhood the work of the Spirit is evidently continued and is extending. Christians are awake, prayerful, and joyful; and sinners, one after another, are becoming anxious. I have never known the religious state of the mission family in all respects so encouraging as at the present time. We trust that the special, inwrought prayer of faith is offered up by many hearts; and we know that this kind of prayer "availeth much." We trust the friends of missions will unite with us in thanksgiving

to God for this work of his grace, small indeed, in comparison with the revivals by which he is displaying his glory in many parts of our land, but great in itself and great in comparison with any thing before known in this dark region. We also trust they will unite with us in fervent and believing prayer, that the work may continue and spread and become great in every respect. It is the only influence by which this people can be saved from ruin.

The Schools.

Our schools are in a very interesting state. In the female school there are seven over whom we rejoice as the young disciples of our Lord. Several others are deeply serious, and we hope not far from the kingdom of God. In the boys' school none as yet express a hope of having been renewed, but several of them are in a state of great concern. We do hope mercy is in store for them. Both divisions of the school are making satisfactory improvement in various branches of a useful education, and are forming habits which will tend to their own good and the improvement of their people. We have a very interesting infant school, composed mostly of the children of the mission family. There are a few Cherokee children in it. The plan of the school is substantially the same, as of the infant schools in our cities, and the improvement made is such as to justify the high estimation in which these institutions for infantile cultivation have been held by the wise and good every where. We hope the Holy Spirit is moving upon the hearts of some of these little ones; and we would especially solicit the prayers of our Christian friends, that our little babes may indeed be lambs in the fold of the Good Shepherd, taken in his arms and carried in his bosom. The establishment of this school has relieved us of much anxiety respecting our children while they are young, and we hope it will be of permanent benefit to them.

Interesting Cases of Conversion.

The letter from which these extracts are taken was addressed to Mr. Cornelius, the late Secretary of the Board, who, it will be recollected, was the author of a small biographical narrative, entitled the *Osage Captive*. The little Osage girl, who is the subject of the narrative, was first met by him while travelling as an agent of the Board, at Caney Creek in the northeast part of the Chickasaw nation, and was then in the hands of her Cherokee captors, who were returning from a war expedition west of the Mississippi to the old Cherokee nation.

To you, my dear Sir, the following facts will not be without interest. You will never forget "Caney Creek" nor the interview you once had there. Your mind must have

an indelible impression of the warrior group there met, and of the horrid memorials of their success—the "Little Osage Captive" and the scalps of her murdered parents! Two of that party have, we trust, become followers of peace with all men, a lesson they have learned of the meek and holy Prince of Peace. They are fruits of the revival we have enjoyed, and are now members of our church. One of them is the individual who "could speak a little English," and who acted as your interpreter. The other is the leader of the band, and the very person who went to his bag and held up two scalps, saying in answer to the question, "Where are her parents?" "Here they are!" I have often conversed with him respecting the affair of Caney Creek. He regretted the untimely death of little Lydia; and would now, if qualified, go as a herald of salvation to the poor benighted Osages. He is a man of much enterprise and activity, and his influence in the nation is considerable. We hope, by the divine blessing, he will do much good among his people. His wife is also a member of our church, and one, if not two, of their children is hopefully pious.

Among the young female converts of our school, is an Osage captive, now about fourteen or fifteen years old, whose history is interesting. She was captured in the year 1821, and remained in this nation, with her captor, till the autumn of 1822, when she was given to a white man of the territory, who promised to educate her and treat her as his own daughter. This man soon after sold her to another, who immediately started with her down the river, intending to sell her for a slave to the sugar planters of Louisiana. This fact being known to governor Miller, he offered a liberal reward for the rescue of the captive. The kidnapper was pursued and overtaken a short distance above Natchez. He, however, effected his escape, but the little girl was taken and delivered to the governor, who kept her till the next spring, 1823, and then committed her to the care of the late Rev. Mr. Finney, of this mission, on his way from New Orleans. Here she has been ever since. Her parents, it is supposed, were killed at the time of her capture. The Osages do not know that she has any relatives living, and they have never wished for her return to them. She is a girl of good mind, has acquired useful habits and a solid education. She now gives us most gratifying evidence of unfeigned piety, and exhibits fair promise of future usefulness. She is a monument of the mysterious grace of God. Had we been spectators of that battle field, and had we seen her parents fall under the tomahawk and herself a captive among the heathen, we could have seen no mercy manifested towards her. Had we seen her sold into slavery and hurrying towards the land of perpetual groans and bonds, we should have judged that only

evil was intended against her. But God meant all she suffered for good. Through this way that she knew not, he was leading her to this Christian asylum, that here, when his purpose was ripe, she might be called out of darkness and become a fellow citizen with saints and a child in the household of faith. Had her parents lived and she remained with her own people, she would never in this life have risen higher, than to be a hewer of wood and a drawer of water, and would have died without the light of life. What hath God wrought? To him be all the glory.

EXTRACTS FROM A LETTER OF DOCT. PALMER, DATED AT FAIRFIELD, JAN. 13TH, 1832.

Interest Manifested in the School.

As has been remarked of this station before, it was intended that the school, so far as it might become a boarding-school, should be sustained by the Cherokees themselves. This they have hitherto done in a good measure and cheerfully. The number of scholars and the interest which both parents and children feel in the school seems to be increasing.

Our school I think is in good condition. After the August vacation we concluded that we would not take in more than twelve or fifteen boarders at most; but when the school was opened again we were immediately pressed with entreaties till our number of boarders, including the three Osage girls, amounts to 25. They all appear very willing to furnish the necessary amount of provisions. One man said, "I am more than willing, I am ten times willing to send the provisions, if you will take my children." In the school I saw several young men who have renounced their former vicious habits, and came to me with a fixed determination to lead a new course of life, and gain a useful education. Besides the boarders, numbers come to school daily from home, making altogether 35.

Though our family is so large, yet we are often astonished to see how comparatively easy we get along. Our little farm, garden, and the Cherokees, furnish us at present with an abundant supply of provisions; and though but two of us to manage, and all sorts and sizes of children, we have been enabled thus far to keep good order. Our hired man does all the work out of doors, except what is accomplished by the school-boys, and in the domestic concerns of the family Mrs. P., with the help of the larger girls of the school, goes through the whole, commonly with ease, except when she is laid by with sickness. One of our Cherokee Christian friends, seeing the ill state of Mrs. P.'s health kindly sent a servant girl to assist her through the winter. To save expense Mrs. P. had refused to have a

woman hired in the kitchen. We are constrained to believe the Lord is our helper, and is blessing our humble endeavors to instruct these children and youth.

Encouraging State of Religious Feeling.

The state of the church has been noticed in a communication sent sometime last September. I would only remark that at present there seems to be a good state of religious feeling among our people generally at this time. Our meetings are well attended and solemn. One of the persons lately received into the church is the young man from the white settlements who has been living with us and studying medicine for a year or more past. He is a very amiable and a promising man, and has now relinquished the study of medicine to prepare for the ministry.

There is great encouragement to preach the gospel among the Cherokees. In every place where regular appointments have been made, good effects have soon been manifested. If assistance should be sent to us as we hope, I should have time perhaps to make several other stands for preaching in different places.

EXTRACTS FROM A LETTER OF MR. NEWTON, DATED AT FORKS OF ILLINGIS, DEC. 31st, 1831.

School—Church—Improvement among the People.

THE school continued to prosper until vacation, which commenced in the second week of August. We then had 33 scholars on our list. Our vacation was intended to be only three weeks; but before the second week was passed, I was taken sick with fever, and very ill health has continued with more or less severity till the present time. Still we have much to encourage us in our labors. In eed our labors through the past spring and summer were delightful. We have never before felt that our work was so purely a missionary work, and

we were contented and happy. Our school was easily governed, and we have never seen scholars in any other place assemble with more pleasure. They come brisk and cheerful in the morning, bring their dinner, and return at evening lively and happy. They made good progress in their studies, and neither tired nor grew dull until vacation. And now I seem anxious for my health to return, that they may again attend school.

Our Sabbath-day labors, continued the same as reported in June, until stopped by sickness. We think that the good Spirit which has operated in other parts of the nation among the Cherokees, has even visited this neighborhood. Two Cherokees were among the hopeful converts, and appear well. Others have seemed to give heed how they heard the word of God. Time will show how sincere they have been. A three days' meeting was held here in September. Brethren Vail, Washburn and Palmer were present. The weather was unfavorable, and but few out of the settlement attended it. Since that we have had but one Sabbath meeting, and I do not know the feelings of the people, only as I have learned them from going to their houses. In my neighborhood visits, I find some hungering and thirsting for the bread and water of life. There are eleven church members in this establishment besides ourselves; four of whom belong to the Dwight mission church, and the rest to the Baptist and Methodist churches. Mr. Washburn has had two communion seasons with us the past year.

At the close of the three days' meeting, the Cherokee Temperance Society held an adjourned meeting, and eleven of our neighbors joined it.

Our neighbors improve in their living, houses, furniture, and clothing, and we think they improve still more mentally. Several of them raised wheat this year, and more have sowed for the coming year. They are building two grist-mills and one saw-mill.

Proceedings of other Societies.

FOREIGN.

WESLEYAN MISSION AT THE FRIENDLY ISLANDS.

WHILE on his way to his field of labor, Mr. Woone, from whose communications these extracts are taken, spent some time at Pyhea, the seat of the Church Missionary Society's mission in New Zealand, bears the following testimony to the success of the mission on that island.

The missionary experiment has been tried on few nations more degraded and barbarous.

Good Effects of the Mission in New Zealand.

During my stay at New Zealand, I had an opportunity of witnessing the degraded state of the poor heathen; and am convinced that the united labors of the brethren of the Church Missionary Society have been very successful in producing a great change in their condition. While at Pyhea, where we experienced the greatest kindness and Christian friendship from the brethren of that society, which will never be erased from our minds, I visited the schools and attended divine service at the chapel, where my heart was delightfully gladdened to witness the blessed change which has been effected among the inhabitants there, compared with the sur-

rounding population. One Sabbath, my dear brethren, myself, and our wives attended divine service in the chapel, and heard the church service in the native language. All those who were under instruction joined in the devotional exercises of that admirable form, and responded as well as the children and people in our parish churches at home. Indeed the sweet peals of the organ which has been lately erected in the chapel, called to mind many seasons spent in the tabernacles of the Most High in our own highly favored isle.

We observed a willingness to listen to the advice of the instructor, and also a feeling that was truly devotional while repeating prayers. The New Zealanders are on the whole decidedly altered to what they were about ten or fifteen years ago, from the accounts which I have read in various publications, and this change has been effected by Christianity. There is not that savage brutality among them now as formerly, nor are the inhabitants so depraved in their morals; and no doubt the time is not far distant, when "war shall be heard no more," and when peace and happiness shall reign in every bosom. May the Lord hasten the time.

On arriving at the station of Nukualofa, on the island of Tonga, about the middle of March, 1831, Mr. Woone makes the following remarks concerning the

State and Progress of that Mission.

Mr. Turner and Mr. Cross looked very pale and sickly, apparently much fatigued and exhausted, caused by their great labors and the very extreme heat of the climate. Since we have been here the thermometer stood once at 126, and generally it has been 100, 110, and 115. But notwithstanding this, they are happy in their work, and seem determined to go forward in the strength of the Lord. When we arrived, their feelings may be better conceived than described; they seemed quite overjoyed that the expected help had at length arrived, and that we had safely encountered the dangers of the great deep. We all united together to praise God for his goodness, and consecrated ourselves to his work and service. And O! how shall my pen describe the wonders which the Lord hath wrought among this people! The powers of darkness are mightily shaken in this interesting island; and from what we learn from our brother Thomas, at the Habai Islands, the work is much more encouraging. At this place, Nukualofa, a general change seems to have taken place among the people; and not one half has been told in England of what we daily see. We cannot move any way for several miles, but we hear the people singing the praises of God, and engaged in other devotional exercises. On the first Sabbath after our arrival we attended divine service at the chapel, when the brethren Turner and Cross engaged alternately; and on that occasion, we were quite overcome on beholding what devotion and apparent sincerity the natives manifested in their worship.

The king and queen were present with us, and joined in the service, and, like all the rest, seemed truly devoted to God. In the afternoon we attended again, and heard two of the natives pray, Abraham and Daniel; Mr. Cross told us they prayed most judiciously. At the female school we heard the queen pray, and some other

females, and were led to say, "What hath God wrought?" On Sunday last, we went to chapel to attend a baptism of several adults; when nearly seventy were received into Christian communion, after having made a formal declaration of their conversion to God. This was a very interesting scene, which affected us to tears; they were both old and young who came forward to be thus received into the Christian church.

Our brethren have been at great pains to get books for the natives. They are nearly all written, which must have cost them much labor and time. They are now quite elated, as they expect to have printed books soon. When they heard that the printer had arrived, and not the surgeon, they said, "We are glad that the printer is come; the surgeon might do good to our bodies, but the printer will do good to our souls."

LONDON SOCIETY'S MISSION IN SOUTH AFRICA.

Encouraging Attention to the Means of Grace.

Mr. Baillie, missionary at New Lattakoo among the Bechuanas, under date of August 25, 1831, writes—

I am happy to inform you that spiritual things still continue very encouraging. The prayer-meeting, conducted by Aaron Josephs, and held in his house on Friday evenings, is generally crowded to excess, and many retire from it, as well as from the house of God, and repair to the bushes, where, I trust, they pour out their hearts to God in earnest supplications. The place of worship on the Lord's-day still continues to be well attended. The people collect in numbers around the door, before the bell is rung, eager to gain admittance; and but a few minutes elapse after the door is opened when almost every inch of ground is occupied (the most, it is to be understood, sit upon the ground,) besides a considerable number who cannot obtain admittance. One of us, however, in this case, holds a second meeting in one of the mission houses. To prevent this inconvenience, as it will be fully two years before the new building is finished, we in the mean time intend to annex a back wing to the old one, so as to render it capable of containing the whole congregation. We hope, however, that when the new chapel is built, which will be twice the size of the present, there will be sufficient accommodation for all who may attend. We shall, of course, rejoice to witness it also overcrowded.

Since the beginning of this year there has been again an apparent revival. Previously, indeed, the place of worship was tolerably well attended; but the effects of the former awakening seemed forgotten, and the church appeared sunk into coldness and indifference, so that I began to wonder if they were indeed the same people of whom I had heard such favorable accounts in my native land. In the month of March two old members, who had been ejected for immorality, were, after evident proofs of repentance and reformation, again admitted into the church, and with them a new member—a female about fifty years of age. On the occasional preached from Acts xvi. 25—35, on the conversion and baptism of the jailer at Philippi; after which I baptised the old woman and two of her children: many seemed impressed with the solemnity of the ser-

vice. In the afternoon, at the close of the sermon, we sat down with our infant church at the table of our Lord, in company with the three newly admitted, who, as well as all the members, were deeply affected.

Previously to the reception of these persons the number of inquirers amounted to about thirty, but afterwards it was so much increased that for days successively many, of whom we had little or no hope, flocked to us, asking what they should "do to be saved;" many of them were so wrought upon by conviction, that when they came to us, and were questioned regarding the state of their souls, they frequently burst into tears, and screamed aloud, and rendered themselves unfit to answer a single question; others could speak of nothing but their wretchedness, and others only of the love of Christ.

March 21. This morning several persons called upon me, evidently laboring under much distress of mind. One old man, named Youker Swart-boy, a Hottentot, an ejected member, was much agitated, and obviously burdened with strong convictions of his hopeless and miserable condition. He said, that in discoursing, on the past Sabbath, from the Acts of the Apostles on the conversion of the jailer, he thought I addressed him particularly, and exactly described his feelings. He complained that for several nights past the consciousness that he had forsaken God, and abandoned himself to drunkenness and pleasure, had entirely deprived him of sleep; that he was convinced he could obtain no peace of mind till he returned to the fold of the Redeemer. He wished to arise, like the prodigal son, and go to his Father, but was afraid that he had abused his mercies so long that he would not receive him; he could only exclaim with the jailer, "What shall I do to be saved?" I exhorted him to strive against the sin which had led him astray, and to persevere steadfastly in prayer.

Afterwards spoke with a Bechuana, who had come from a far distant place in the interior. He declared that when in his own land he thought there was no God, but that there was an evil being who sought to molest him; and as to his possessing an immortal soul, he never once thought or heard of it, but that now he was convinced of the truth of both. He said he had long laughed and mocked at the preaching of the gospel, but now he knew that he had a soul that must be saved or lost.

MISSION OF MR. GROVES AT BAGDAD.

THE origin and circumstances of this mission to Persia were stated at p. 49, of the last volume; where were inserted some extracts from the journal of Mr. Groves. From the same source further extracts are given here showing the terrible judgments with which Bagdad has been visited, and the affecting loss of life which has been the consequence.

Desolation by Plague and Inundation.

April 22, 1831.—Surely every principle of dissolution is operating in the midst of the Ottoman and Persian empires—plagues, earthquakes, and civil wars. Having had occasion to-day to go out to the residency, to endeavor to save some things from the water which has come into all the cellars, in every way I was overwhelmed

with the awful state of the city—the difficulty to obtain help of any kind, at any price. The servant of Mr. Taylor, who is left in charge of the house, told me that he had applied in every direction, but could get no one: one had a wife dead, or dying; another, a mother: another was employed in carrying water for the dead.

23. The plague not decreasing. The mother of the Seyd, who owns our house, has been buried in her house, no one being to be got to bury her. Another most affecting instance has just occurred: a little girl, of about twelve years of age, was seen carrying an infant in her arms; and being asked whose it was, she said she did not know, but had found it in the road, having heard that both its parents were dead.

26. The accounts are heart-rending of little children left in the streets in every direction.

27. To-day all thoughts are turned from the plague to the inundation: the falling of a portion of the city-wall on the northwest side, last night, let the water, in full stream, into the city. The Jews' quarter is inundated; and 200 houses fell there last night: we are hourly expecting to hear that every part of the city is overflowed. This inundation has not only ruined an immense number of houses in the city, and been the cause of tens of thousands dying of the plague, but the whole harvest is destroyed: the barley, which was just ready to be reaped, is utterly gone, and every other kind of corn must likewise be ruined; so that, for thirty miles all round Bagdad, not a grain of corn can be collected this year. The poor are beginning to feel immense difficulty: for all shops being shut; they have no where to buy; and there being a great scarcity of wood, they are unable to cook.

28. We have taken one poor little Mchammeda... child, three or four years old, from the streets. We know not what to do. It makes passing through the streets most painful and affecting, thus to see little children, from a month or six weeks to two or four years old, crying for a home, hungry and naked and wretched, and knowing not what to do or whither to go. Thank God, however, to-day the water is a little, about a span, lower! Oh may the Lord's mercy spare yet a little longer this wretched, wicked city! Missionaries in these countries have need of very simple faith, which can glory in God's will being done, though all their plans come to nothing. It was but the other day that we were surrounded by as interesting a school of boys, and a commencing one of thirteen girls, as the heart could desire; and if the plague and desolations were to terminate to-morrow, and our scattered numbers were assembled, perhaps not more than half would remain to us.

29. Our situation is becoming daily still more extraordinary, and in many respects trying; except, that the Lord is our hiding place, who will preserve us from trouble, and compass us about with songs of deliverance. The pacha's palace is left open, without a soul to take care of any thing: his stud of beautiful Arab horses are running about the streets, and every one catching those which he can: they are worth here from 10*l.* to 100*l.* each. His stores also of corn are left open; and every one takes what he wants, or what he can carry away: this is a great relief to the poor; for the quantities were enormous, being in expectation of a siege.

May 5. Inquire where you will, the answer is, "The city is desolate!" Around the pacha, four Georgians alone remain alive, out of more than 100. The son of our Moolah, who is dead,

told me to-day, that in the quarter where he lives not one is left: they are all dead. Out of about eighteen servants whom major Taylor left, and sepoy, fourteen are dead: two have now the plague [those two died,] and two are well. Of the Armenians more than half are dead. At Hillah, the modern Babylon (population 10,000,) there is not, Seyd Ibrahim told me to-day, scarcely a soul left; and the dogs and the wild beasts alone are there, feeding on dead bodies. This Seyd Ibrahim is one of the surviving servants of major Taylor; but this man, though himself alive, is the only one of his family of fourteen—four brothers, their wives, his own, their children, and his, are all dead!

For digging a grave they ask a sum that equals in England 3*l*.; in consequence of which numbers have remained unburied about the streets; so that the pacha has sent men, giving them a sum equal to the above for every one whom they will throw into the river.

8. The schoolmaster has just told me, that, out of forty relations, he has now only four: the rest have all been swept away. The accounts that we have of the misery in which many of those died who endeavored to fly, is truly heart-rending. With the water nearly half a yard high in their tents, without victuals, or the means of seeking or buying, they suffered every deprivation and misery that could be imagined: one poor family, which has returned, describe their intense desire to return and die quietly in their houses; but the water had so risen, that there was no road; and no boats could be obtained but at an immense price, which a few only could pay, and there were very few even at any price.

20. This has been a day of mercies at the hand of the Most High. For a day or two past I had observed a little dust falling through a crack in the wall; and although on any other occasion it would have excited no anxiety, yet, as the cellars were full of water, I thought it better this morning early to take out all our things from the room. We had not finished taking out the last things above ten minutes, when the whole arch, on which the room was built, gave way, and both we and our little stock of things were all safe.

21. Last night thieves advanced three times to force our outer door; but did not succeed. The whole city is swarming with them.

To-day the pacha of Mosul is come to Bagdad. What it portends we know not; but *the Lord reigneth*. They can only accomplish His will, who is our Father and our God.

DOMESTIC.

FIFTEENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

THE proceedings at the annual meeting of the society, which was one of great interest, at which many distinguished men of the country, in their addresses or by letters, expressed a growing conviction of the usefulness and ultimate success of the society, was noticed at p. 89. The first part of the annual report gives an interesting view of the state of the colony, while the latter part relates principally to the domestic interests and prospects of the society.

VOL. XXVIII.

Health of the Colony.—The emigrants by the Carolinian, who embarked during the autumn of 1830, suffered severely from the measles on their voyage, and still more by the fever of the climate after their arrival. The Rev. B. R. Skinner, Baptist missionary, together with his wife and child, who embarked in this ship, all died during the following winter. Of the 85 emigrants who sailed in the Volador, during the same autumn, only two children died, and the sickness was much less severe. The former were from the low countries of the south, and were healthy during their voyage; while the latter were from the interior, and were enfeebled by disease on their arrival. In relation to those already settled in the colony, the report states—

Among the colonists generally, health has prevailed during the year, and it is the opinion of the colonial agent, that emigrants, after the first year, find the African climate more congenial to their constitutions than that of the United States. Some diseases which prove very destructive in our country, are there nearly unknown. Resolved to do all in their power to promote the health of the colony, and to guard against the fatal effects of the climate, the managers have recently sent out large supplies of medicines; appropriated a fund for the erection of a hospital; directed that the best situations be selected, both on the coast and in the interior, for all future emigrants, that buildings be constructed, and all things arranged and provided for their accommodation. The managers are convinced that much of the mortality which has heretofore occurred, has been owing to ignorance of the climate, imprudent exertions, exposures and improper diet among those newly arrived, want of adequate medical advice, and of those comforts and attentions which neither the means of the society, nor the circumstances of the colony, just rising into existence on a remote shore, rendered it possible to supply. To the health of the colony, the managers have directed their thoughts as to an object of chief concern; and they express confidently the opinion that people of color from most regions of our southern states will experience no serious injury from the African climate; and that such persons, from any section of our country, will soon be able to settle on the elevated lands of the interior, where there exist, it is believed, no special causes of disease.

Agriculture, Commerce, &c.—Agriculture continues to receive too little attention, though there is an improvement in this respect. Some devote themselves entirely to it, and are successful. All the productions of tropical countries are raised with ease and in abundance. Commerce has rapidly increased during the year; 46 vessels, 21 of which were American, visited the colony, and the exports amounted to \$38,911. Much trade is carried on in small vessels belonging to the colony, with the places on the coast. Enterprise and industry in the colony are rapidly increasing. Twenty-five substantial stone or frame buildings were erected while the agent was in the United States.

Education and Morals.—Good school-houses have been erected at Monrovia, Millsburg, and Caldwell, competent teachers provided, and schools put in operation under trustees, affording instruction in the most useful branches to every child, and mainly supported from funds raised in the colony. Much has been done by the colonists to promote temperance, and many colonists are disposed entirely to abstain from the use of ardent spirit.

Native Tribes.—There is reason to believe that nearly all the neighboring tribes are disposed to place themselves under the protection of the colony and to be governed by its laws. Some have been received by the colony, and eight or ten chiefs, during one tour of the agent, made a united request to be treated as subjects of the colony. All are received who are favorably situated for control and protection. They submit cheerfully to the laws and decisions of the colony.

It is proposed to make a new settlement at the Grand Bassa, about 80 miles S. S. E. from Monrovia, and on the Junk river, 35 miles south-east.

The slave trade, though checked in the immediate vicinity of the colony, still continues to be carried on along almost the whole coast of Africa.

Agencies.—The managers have decided to appoint permanent agents, as soon as suitable men can be found who will engage in the service, assigning to each of them a portion of the United States as his field of labor, for diffusing information, obtaining funds and otherwise promoting the interests of the society. Two of these, the Rev. H. B. Bascom for the middle, and Robert S. Finley, Esq. for the western district, have already been appointed. Other agents have been employed, and the number of auxiliaries considerably increased. The state auxiliaries of Louisiana and Massachusetts have been organized: and the legislature of the latter and of Kentucky have passed resolutions in favor of aid being granted to the society by the government of the United States.

Emigrants.—The *Criterion* sailed from Norfolk, on the 2d of August, with 46 emigrants, 39 being manumitted slaves. The *Margaret Mercer*, a schooner built for the colony, sailed from Baltimore Oct. 21, with a colored crew, and nine emigrants, six being manumitted slaves. The *James Perkins* sailed from Norfolk Dec. 9, carrying 339 emigrants. The *Crawford* sailed from New Orleans, Dec. 13, having on board 21 emigrants, and Doct. C. G. Shane. The *Orion* sailed from Baltimore, Oct. 26, with 31 emigrants, and Doct. Hall. More than 100 emigrants, 50 being liberated slaves, were waiting

to depart, and orders had been given by the managers to fit out a vessel for the purpose, at the date of the report.

The Society of Friends in London have appropriated \$2000 to aid their brethren in North Carolina to colonize the free people of color under their care.

Pecuniary Concerns.—The receipts of the society, including a balance of \$7,066 07, on hand at the beginning of the year, amounted to \$39,158 65. The expenditures were \$28,068 15. Of the receipts \$3,809 were donations from individuals, \$5,416 from auxiliaries, \$8,767 from collections on the fourth of July, and \$3,964 subscriptions on the plan of Gerrit Smith.

In answering some objections urged against the society, the managers remark—

It has been thought by some that pecuniary resources adequate to the accomplishment of this great work could not be obtained. To say nothing of the fact that in the progress of this work the expense of removal (already reduced, including a subsistence for six months in Liberia, to thirty-five dollars for each emigrant) must be greatly diminished, and of the certainty that when the tide of opinion shall strongly set among the people of color in favor of emigration many will defray their own expenses, the sum annually saved in the state of New York, as reported by the New York Temperance Society, by the reduction in the sales of ardent spirits would transport more than the whole annual increase of the colored population of the United States. And will any one believe that for a great national and philanthropic object, of lasting interest to this country and Africa, individuals, the states, and the national government united, cannot raise a fund equal to that saved by the partial disuse of ardent spirits, in a single state?

The constitution and plan of civil government of the colony, with many valuable statements, are contained in the appendix to the report.

ANNIVERSARIES IN NEW YORK.

THE meetings were held this year in the Chatham-street chapel, which has recently been fitted up for public worship, and the use of it obtained for the accommodation of the various religious benevolent institutions. The audiences were unusually large and the exercises were of a highly religious and interesting character. Abstracts of the reports of the several societies will be given in future numbers.

FOURTH ANNUAL MEETING OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

THE meeting was held in the Chatham-street chapel, May 7th, Abraham Van Sinderen, Esq., the president, in the chair. The annual report was read by the secretary, Rev. Joshua Leavitt. The several resolutions were made and seconded by Rev. J. Greenleaf, seamen's preacher in Boston, S. V. S. Wilder, Esq., Rev. John Diell,

appointed seamen's preacher at Honolulu, S. I. Rev. F. S. Mines, appointed seamen's preacher at Marseilles, in France, Rev. Edward Stevens, appointed seamen's preacher at Canton, in China, Rev. William Patton, of New York, and Rev. C. P. M'Ilvaine, of Brooklyn. Collection \$343.

FOURTH ANNUAL MEETING OF THE AMERICAN PEACE SOCIETY.

THE meeting was held in the Chatham-street chapel, May 8th, S. V. S. Wilder, Esq. presided. The annual report was read by the secretary, William Ladd, Esq. The resolutions were moved and seconded and addresses made by Rev. C. G. Somers, of New York, Rev. D. L. Carroll, of Brooklyn, Rev. George Bush, Rev. E. W. Baldwin, W. Ladd, Esq., Rev. Mr. Freeman, of Lowell, Ms., Rev. T. T. Waterman, of Providence, R. I., and Rev. L. G. Dewy, of New York.

SEVENTH ANNUAL MEETING OF THE AMERICAN TRACT SOCIETY.

THE meeting was held in the Chatham-street chapel, May 9th, S. V. S. Wilder, the president, in the chair. The treasurer and secretary read their reports, and resolutions were moved and seconded and addresses made by Rev. Dr. Dewitt, of New York, Rev. President Day, of Yale College, Rev. Rufus Babcock, of Salem, Ms., Rev. Dr. Codman, of Dorchester, Ms., Rev. O. Eastman, visiting and financial secretary of the society, Rev. Dr. Baxter, of Prince Edward, Va., Rev. S. Woodbridge, agent of the society, Rev. Dr. Sharp, of Boston, Ms., Rev. C. P. M'Ilvaine, Brooklyn, L. I., and col. J. Trask, Springfield, Ms.

SIXTH ANNUAL MEETING OF THE AMERICAN HOME MISSIONARY SOCIETY.

THE meeting was held May 9th, in the Chatham-street chapel, Hon. Stephen Van Rensselaer, the president, in the chair. The annual report was read by Rev. A. Peters, the secretary; after which motions were made and seconded and addresses delivered by Rev. D. L. Carroll, of Brooklyn, col. A. Jones, Providence, R. I., Rev. Dr. Baxter, Prince Edward, Va., Rev. S. Eaton, Buffalo, Rev. Mr. Thompson, appointed missionary to Syria, Rev. Dr. Cox, Lewis Tappan, Esq., and Rev. Dr. Humphrey, of Amherst College.

SIXTEENTH ANNUAL MEETING OF THE AMERICAN BIBLE SOCIETY.

THE officers and members of the society proceeded from the society's house to the Chatham-street chapel, where the public exercises were held, May 10. Hon. John Cotton Smith, the

president, took the chair. After the reading of the Scriptures and an address from the president, the annual report was read by Rev. J. C. Brigham, the secretary. Resolutions were moved and seconded and addresses made by Robert Dennison, Esq., Orange co., Rev. G. W. Bethune, Utica, Rev. G. W. Ridgley, Bristol, Pa., B. F. Butler, Esq., Albany, Rev. C. P. Grovesnor, Salem, Ms., Rev. J. Breckenridge, of Philadelphia, Rev. Dr. Alexander, of Princeton seminary, and Rev. C. P. M'Ilvaine, of Brooklyn.

SIXTEENTH ANNUAL MEETING OF THE AMERICAN EDUCATION SOCIETY.

THE meeting was held May 10th, in the Chatham-street chapel. Rev. President Day presided. After the reading of the reports, the audience was addressed by Rev. Dr. Tyler, of Portland, Me., Rev. President Humphrey, of Amherst college, Rev. Mr. Bacon, of New Haven, Rev. Dr. Skinner, of Philadelphia, and Rev. Mr. Patton, of New York.

GENERAL SABBATH UNION.

THE Union had no report or other usual exercises of an anniversary this year. Instead of them a prayer-meeting with reference to the objects of the Union was held at the Chatham-street chapel on the morning of May 8th.

FOURTEENTH ANNUAL MEETING OF THE METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE meeting was held, April 27th, in the Green-street church. Bishop M'Kendree opened the meeting with an address; after which the annual report was read by Dr. Bangs. The society has missions among the Wyandot Indians in Ohio, the Cherokees, the Choctaws, the Oneidas in the state of New York, the Shawanese, and the Kansas, besides numerous missions among the white settlements of this country, and the slaves of the southern states; making in all 39 missions and 52 missionaries. The missions among the Indians in Canada have been placed under the supervision and support of the Canada conference. The receipts of the society since its beginning, thirteen years ago, have amounted to \$84,850 19. During the last year they were \$11,140 53, and the expenditures were \$1,580 46 more than the receipts. The meeting was closed with a sermon from Rev. Mr. Bascom—and addresses from two Chippewa chiefs.

SEVENTH BAPTIST TRIENNIAL CONVENTION.

THE sessions began April 25th, and continued till the 30th. Important debates were held on missionary subjects, and a report read on the Burman mission. The receipts of the conven-

tion during the year, for missionary purposes, amounted to about \$28,000; \$12,000 of which were received during the meeting.

ORGANIZATION OF AN AMERICAN BAPTIST HOME MISSION.

SOME measures preliminary to the organization of this society were noticed in the last number, p. 164. The organization was completed at the Mulberry-street meeting-house, April 27th and

28th, Hon. Mr. Stocks, of Georgia, presiding, by adopting a constitution, and electing the officers.

Hon. Heman Lincoln, Boston, *President*;
Gen. A. Richardson, of Maine, and thirteen others, *Vice Presidents*;
Rev. Dr. Chaplin, of Maine, and thirty others, *Directors*;
William Colgate, Esq. New York, *Treasurer*;
George N. Bleeker, Esq. New York, *Auditor*;
Rev. Jonathan Going, Massachusetts, *Corresponding Secretary*;
William R. Williams, New York, *Recording Secretary*;
The Treasurer and the two Secretaries, with ten others, *Executive Committee*.

Miscellaneous.

DYING APPEAL OF MR CORNELIUS IN BEHALF OF THE HEATHEN.

THE late Corresponding Secretary of the Board prepared the following abstract of a sermon immediately after entering on the duties of his office, and only three or four weeks before his death. He felt at that time, probably more than ever before, oppressed with the magnitude of his responsibility with reference to the heathen. It was his anxious study to ascertain how he could most promote their salvation, how he could best clear himself to his divine Master, and how he could most effectually awaken Christians to the amazing importance of this subject. While thinking what multitudes of the heathen are perishing, how the last command of Christ is neglected, and what comparative apathy pervades the churches in view of this loss of souls, he uttered from a bursting heart the language of his text. The sermon was preached to a number of the congregations in Boston, and was heard with unusual solemnity. The sketch is here given just as he wrote it, and though an unfinished, is a very striking one.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

JEREMIAH, ix. 1.

As the salvation of the soul affords the greatest cause for joy, so its loss is reason for the deepest lamentation.

The text, though it may be supposed to have some respect to the temporal calamities of the Jews, relates chiefly to those spiritual and eternal miseries which their sins brought upon them. It may be regarded as a lamentation over lost souls. On this subject, good men in every age feel alike. You, my brethren, if you have hearts of Christian tenderness and have learned to feel another's woe, will weep as Jeremiah did, when you contemplate its loss. When you look around on this congregation, and think how many there probably are, in this house, who, if they should die this moment, just as they are, would be eternally lost, and this notwithstanding all that has been done to rescue them, can you help feeling? When you count up the thousands in this city, and consider what a vast majority

are living without God and without hope, and especially when you look through this nation, and remember that not one in ten of its inhabitants professes ever to have received the Savior of lost men, does not your bursting heart seek to give vent to its sorrow in the strains which Jeremiah used, and exclaim, Oh! that my head were waters.

No matter where this ruin takes place. It may be the ruin of a Hottentot or a slave, of an Indian or an European, of a peasant or a prince, of an ignorant man or a philosopher, it is the ruin of the *soul*, the *immortal soul*, and affords just ground for lamentation.

How great then is the cause for lamentation when this ruin is multiplied by thousands and millions, and extended from generation to generation. Then it is that the measure of grief becomes full, and the heart is stricken with anguish. And it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, for the tidings. Oh! yes, the tidings of souls lost, lost forever. This is reason enough.

I propose to apply the text to the condition and prospects of the heathen, and to show that the loss of souls among them is cause of the deepest lamentation to Christians, and ought to arouse them to immediate and vastly increased efforts to promote their salvation.

But lest false hopes concerning the prospects of the heathen should repress our sympathy and paralyze our efforts, it is of the greatest importance that the truth on this subject be told, and told plainly. I remark, therefore, that there is convincing reason to conclude that the heathen perish forever.

I know there are those who not only doubt but deny this. But who are they? With scarce an exception they are those who doubt or deny that *any* are lost. But what are the views which the Bible gives on this most solemn subject? The principles and facts which it lays down are few and simple. The soul that sinneth, it shall die. But the heathen have sinned. Read Romans 1. Read all history. Without holiness no man shall see the Lord. Are the heathen holy? Except ye repent ye shall all likewise perish. Do the heathen give any evidence of true repentance? Except a man be born again he cannot enter into the kingdom of God. The apostles considered the heathen as in a state of hopeless ruin without the gospel. For there is none other name under heaven given among men whereby we must be saved. Neither is there salvation in any other. The Savior did not consider their condition safe, else why command,

Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost?

No, brethren, the whole world lieth in wickedness, and without Christ must sink into hell. I do not say that there are no exceptions. It is the appalling truth on this subject, that renders the text appropriate.

It may be useful to state some of the grounds of this lamentation as applied to the heathen.

The ruin is unspeakably great. Estimate it by the worth of only one soul. Some of the considerations which show this are, its elevated rank in creation; capacities for enjoyment and suffering; capacity for progressive happiness and woe; endless duration; price paid for its redemption. Ask the Savior in the garden, on the cross, how much one soul is worth. Such the worth of one soul. Measure now its loss.

But again;—this ruin, vast as it is, is extended and multiplied in regard to the heathen, almost beyond calculation. Consider their number—almost 500,000,000. All these die in 30 years. Follow them, my brethren, and ask where do they go? But this is not all. We have spoken of one generation. Sixty generations have fled since the Savior's command was given. Oh! who can think of it without dismay! Who can compute the souls lost! The very greatness of the ruin prevents our minds from receiving distinct impressions. We must descend to particulars. Think, then, how many heathen die in one year. Were every inhabitant of the United States to be struck dead this year, it would not be as great a mortality as will take place in the heathen world this year. When you leave this house, and when you awake in the morning, when you come to the table of your Redeemer, and commemorate his dying love, what if at all these seasons you had witnessed the long funeral procession 3,000, 50,000, or 1,500,000 souls, and remembered that they died without the gospel? Would you not cry out in agony, "Oh! that my head were waters and mine eyes a fountain of tears."

Another ground of lamentation is, that their ruin, great as it is, is unnecessary. Were this city to be laid in ashes in consequence of some great neglect to extinguish the flames when they were under control, how would it aggravate the calamity! Were a remedy known and provided for that raging pestilence which has swept 50,000,000 of human beings from the earth in ten years, how it would aggravate all our feelings! So of the heathen. A remedy is provided for them as well as for us. Christ has tasted death for every man. His blood cleanseth from all sin. Christ is the propitiation for our sin, and not for ours only, but for the sins of the whole world. Bread enough. Room enough.

Another ground of lamentation is, that the church has this remedy in her hand, and has the necessary means of applying it; but hitherto has neglected to do it effectually. The remedy is the gospel. To spread it over the earth, nothing is wanting but the spirit of the primitive church. Where this spirit exists, all means are forthwith provided. No lack of men nor money.

Another ground of lamentation is, that this neglect to apply the remedy is in disobedience to the command of Christ. Had the command been obeyed, what a difference in the state and prospects of millions of souls for eternity! Oh! how many had been lifting their voices before the throne of glory, who are now lifting them up in despair!

But our lamentation cannot alter the destiny of those who have already entered on the retributions of eternity. No, the 20,000,000 who fled last year will never be the better for our present tears. But there are other millions who are rapidly following them. Let us hasten to their relief. Shall not the churches of this favored land now come forward to this work with new energy? Shall they not now show the heathen that they are in earnest? Men are coming forward for this service in greater numbers than ever before, and more will come if the church prays and labors. But I must not close without reducing what is proposed to distinct heads.

Resolve that you will live in reference to this end.

Increase in holiness. Every advance you make will benefit the heathen.

Make conscience of informing yourself fully in respect to the wants of heathen.

Be willing to make sacrifices.

Do what you can to get every man, woman, and child to give something, at least once in a year.

Pray more.

Encouragements many.—Word of God.—Signs of the times.—Facilities.—Success.

Motives.—Life short.—Eternity near.

One thought—take care not to lose your own soul.

INDIA.

New Bishop of Calcutta.—The Rev. Daniel Wilson, of Islington, author of *Lectures on the Evidences of Christianity*, and on the *Christian Sabbath*, has been appointed to the see of Calcutta, recently made vacant by the lamented death of bishop Turner, mentioned at p. 183. The new prelate is a man of evangelical sentiments and devoted piety; catholic in his feelings towards other denominations of Christians, and an eminent friend of missions and other religious and benevolent institutions. The missionaries and churches in India may expect a bishop of a truly apostolical character; and all the friends of Christianity there will unite in praying that he may not speedily sink under his labors, as his predecessors have done.

NEW HISTORY OF MISSIONS.

THE first number of a work entitled *The Origin and History of Missions* has recently issued from the press. A history of missions by the Rev. Thomas Smith, of London, published eight or ten years ago, is made the basis of the work. This has been corrected and enlarged, and the accounts of the several missions continued to the present time by the Rev. John O. Choules, of Newport, R. I. The articles relating to the several missions conducted by the American churches are to be wholly written anew.

The work is to be published in twelve or fourteen numbers, at one dollar each, constituting, in the whole, two quarto volumes. Not less than thirty engravings and maps will embellish the work.

American Board of Commissioners for Foreign Missions.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS. The third annual meeting of *The Auxiliary of Plymouth County* was held at Kingston, April 24th. Besides the transaction of the usual business, addresses were delivered by the Rev. H. Bardwell, General Agent of the Board for New England, and Mr. Samuel Munson, an appointed missionary, who attended as a deputation from the Board.

George Russell, Kingston, *Secretary*; William Nelson, Plymouth, *Treasurer*.

The Old Colony Auxiliary held its seventh annual meeting at New Bedford, (Head of the River,) April 25th. The usual reports were read, and the meeting was addressed by the Rev. Mr. Nott, member of the auxiliary, and by the Rev. Mr. Bardwell and Mr. Munson, who attended as a deputation from the Board.

Rev. Samuel Nott, Jr. Wareham, *Secretary*; Haydon Coggeshall, New Bedford, *Treasurer*.

The Northern Auxiliary in Essex County held its sixth annual meeting, (the first since the division of the auxiliary embracing the whole county,) at East Bradford, May 2d. The usual business was transacted, and the meeting was addressed by Rev. Mr. Phelps, of Haverhill.

Rev. L. F. Dimick, Newburyport, *Secretary*.

FORMATION OF ASSOCIATIONS.

NEW JERSEY *Essex co.* Orange, 2d Pres. chh. Gent. Asso. Rev. George Pierson, Pres. Misses Harrison, Sec. Anna N. Condit, Treas.—Lad. Asso. Mrs. Harriet Pierson, Pres. Eliza Pierson, Sec. Mary Dadd, Treas. Nov. 8.

South Orange. Gent. and Lad. Asso. John Ball, Pres. Peter Peck, V. Pres. Daniel Beach, Sec. James W. Hughes, Treas. Nov. 15.

PENNSYLVANIA. *Washington co.* Canonsburg. Lad. Asso. Mrs. Riddle, Pres. Mrs. Canon, V. Pres. Mrs. Bunyan, Treas. Mrs. Brown, Sec. 4 coll.

VERMONT. *Essex co.* Lad. Asso. Mrs. Mary Cutler, Pres. Mrs. Betsey Howe, V. Pres. Miss Rebecca Paine, Sec. Mrs. Betsey Cutler, Treas. 4 coll. April 1.

Donations.

FROM APRIL 16TH, TO MAY 15TH,
INCLUSIVE.

I. AUXILIARY SOCIETIES.

Central aux. so. of Western New York, Rev. A. D. Eddy, Tr. 20 75
Gorham, Prattsburgh, Mon. con. 25; asso. 3, 25; a widow's mite, 2; 31 25—52 00
Cheshire co. N. H., C. H. Jaquith, Tr.
Marthoro', Mon. con. 3 74
Chittenden co. Vt. W. I. Seymour, Tr.
Burlington, Young la. so. av. of a fair, (of which to constitute the Rev. JAMES MARSH an Honorary Member of the Board, 50; 200; young gent. 20; mon. con. 35; 255 00
Columbia co. N. Y., I. Platt, Tr. 40 49
Cumberland co. Me. W. C. Mitchell, Tr.
Bridgeton, S. par. Mon. con. 10 00
Gorham, Juv. hon. sch. so. 24 70
North Yarmouth, 1st chh. 50 00—84 70
Essex co. Ms. J. Adams, Tr.

Danvers, N. par. La. for ed. hes. chil. 50 54
Essex, Gent. 33, 50; la. 28, 61; 62 11
Lynn, Mon. con. 19 00
Salem, Mon. con. in Howard-st. chh. 10 00
S. so. La. 62 00
Topsfield, Gent. 43, 45; la. 53; mon. con. 17, 78; a new year's off. 3; a friend, 1; 118 23—221 88
Essex co. North, Ms. J. S. Pearson, Tr.
Amesbury, W. par. Gent. 21, 64; la. 24, 26; 45 90
Haverhill, 1st par. Gent. 22, 25; la. 26; 48 25
Ipswich, 1st par. For. miss. so. 84 75
Lynebrook par. Fem. asso. 6 97
Newbury, Belleville, La. 17 25
Hyfield par. Mon. con. 22 51
Rowley, 1st par. Gent. 64, 27; la. 34, 65; fem. char. so. 5; mon. con. 10, 64; 114 00
West Newbury, La. in 2d par. (of which 14th pay. for John Kirby in Ceylon, 14;) 34 15—373 78
Essex co. N. J., T. Frelinghuysen, Tr. 76 66
Franklin co. Vt. H. James, Tr.
Berkshire, Dea. Samson, 6 00
Enosburgh, S. Todd, 6 00
St. Albans, Gent. 13 00—25 00
Grafton co. N. H., W. Green, Tr.
Campton, La. 1 20
Groton, Gent. and la. 9 00
Lime, Gent. and la. 16 80—27 00
Hillsboro' co. N. H., R. Boylston, Tr.
Amherst, Gent. 4; c. box, 84c. 4 84
Antrim, La. 20 27
Dublin, Mon. con. 3 37
Hancock, Gent. 16; mon. con. 44; (of which to constitute the Rev. A. Buzzaas an Honorary Member of the Board, 50; la. 22; 82 00
Lyneboro', Gent. 97, 10; la. 37, 34; 134 44
Mason, Gent. 32 25
Mont Vernon, Gent. 23, 25; la. 14, 56; mon. con. 12, 96; 51 47
New Boston, Mon. con. 4 18
Wilton, Gent. 9 00—341 82
Litchfield co. Ct. F. Deming, Tr. 150 00
Middlesex co. Ms. C. Davis, Tr.
Acton, La. 8 33
Sudbury, Gent. and la. 18 66—96 99
Middletown and vic. Ct. R. Hubbard, Tr.
Chatham, 1st so. Gent. 20; la. 18, 44; 38 64
Middletown, 1st so. Gent. 39 98—78 62
New Haven city, Ct. C. J. Salter, Tr.
Mon. con. April in three cong. so's, 31, 16; do. May in 1st and united so's, 32, 07; do. in 3d cong. so. 3, 64; do. in Yale college, 35; 161 27
New York city and Brooklyn, W. W. Chester, Tr. (of which fr. asso. in Spring st. chh. 5;) 310 04
New London and vic. Ct. W. P. Cleveland, Tr.
New London, Mon. con. 50; fem so 100; 150 00
N. Groton, Assn. 21; Mrs. E. Elbridge, av. of bonds, 6; 27 00—177 00
Onsida co. N. Y., A. Thomas, Tr.
Clinton, O. Marvin, 10 00
Morrisville, Mon. con. in cong. chh. 20 00

New Hartford, Mon. con.	10 50
Rome, J. W. Bloomfield, (of which to constitute the Rev. Moses GILLET an Honorary Member of the Board, 50);	60 00
Sangersfield, Mrs. S. Kellogg, Vernon Village, Presb. chh. and cong.	4 00
Verona, G. Allen,	14 00
Volney, Mon. con. in cong. chh.	1 00
Walton, Of \$40 ack. in June, 1831, as fr. Norwich, \$25 were fr. Walton.	9 00
Whitesboro', Aux. so. 41,70; fem. miss. so. 60;	101 70—230 90
Orange co. Vt. J. W. Smith, Tr.	14 46
Thetford, Mon. con.	20 54—35 00
Williamstown, Gent. and la.	9 00
Rutland co. Vt. J. D. Butler, Tr.	16 26
Hubbardston, Gent.	18 00
Orwell, La.	18 00
Pawlet, Aux. so.	18 00
Poultney, Fem. cent. so.	11 56
Rutland, La.	4 68
Sudbury, Mon. con.	3 00—80 50
Tinnmouth, Mon. con.	
Strafford co. N. H., A. Freeman, Tr.	
Barnstead, Asso.	12 00
Dover, Mon. con. in 1st chh.	3 17
Gilmanton East, Gent. 5,60; la. 6,83;	12 43
Iron works, Asso.	6 31
Meredith Bridge, Asso. 21,50; mon. con. 12;	33 50—67 41
Windham co. North, Ct. E. Newbury, Tr.	
North Killingly, La. 23,54; mon. con. 5,28;	28 82
North Woodstock, Mon. con. in 1st chh.	9 86—38 68
Windsor co. Vt. W. Tileston, Tr.	
Coventry, La. Frost,	1 37
Hartford, Gent. 22; la. 12;	34 00
Hartland, Mon. con.	12 00
Windsor, Gent.	11 25—58 62

Total from the above Auxiliary Societies, \$2,956 40

II. VARIOUS COLLECTIONS AND DONATIONS.

Abingdon, Va. J. Smith,	10 00
Abington, Ms. Mon. con. 34; a friend, 1;	35 00
Albany, N. Y. Mon. con. in N. and 2d ref. prot. D. chhs. and 1st, 2d and 3d presb. chhs. 115,24; 4th presb. chh. 50;	195 24
Amsterdam Village, N. Y. Mon. con. in presb. chh.	25 00
Anderson Dist. S. C. Rev. D. Humphrey,	3 50
Andover, W. par. Ms. Gent. and la. 60,71; mon. con. 5;	65 71
Auburn, N. Y., I. Darrow,	12 00
Bainbridge, N. Y. Mon. con.	5 31
Baltimore Presbytery, Md. Av. of la. sew. so. of 1st presb. chh. Baltimore, 330; mon. con. in do. 150; Taneytown, la. sewing so. 20; av. of work by sub. sch. teachers in Frederic co. 40; for support of Rev. Richard Armstrong, missionary,	540 00
Barnet, Vt. Mon. con. in 1st cong. chh.	18 00
Barre, Ms. Mon. con.	27 76
Beverly, Ms. A lady in Mr. Oliphant's so.	2 00
Binghamton, N. Y. Mon. con. in presb. chh.	25 00
Blainburg, N. J. Mon. con.	20 00
Bloomingsburg, N. Y. Coll. in Mr. Van Vechten's chh. for families of impris. missionaries,	5 00
Boston, Ms. Young la. sewing circle in Salem chh. for Justin Edwards, in Ceylon, 20; A. F. 15;	35 00
Brantree, Ms. JONATHAN NEWCOMB, which constitutes him an Honorary Member of the Board, (and of which to constitute the Rev. JONAS PARKINS an Honorary Member of the Board,	

50; 500; mon. con. in S. par. 22; a little girl, for bible for Ind. chil. 50c.	522 50
Brandon, Vt. Coll.	50 00
Brattleboro', Vt. Mon. con. in E. par.	50 00
Bridgetown, N. J., L. Q. C. Elmer,	50 00
Brooklyn, Pa. Mon. con. in presb. chh.	5 00
Buffalo, N. Y. Mon. con. in Mr. Eaton's chh.	235 00
Caldwell, N. J. Mon. con. in presb. chh.	8 00
Canton, N. Y. Contrib. in 1st presb. so.	12 00
Castleton, N. Y. Presb. chh.	9 19
Charleston, S. C. 1d presb. chh. to constitute the Rev. G. D. ANSON an Honorary Member of the Board, 50; mon. con. in Dr. Palmer's chh. 23,62; Mrs. McElhenny, 10;	83 62
Charlton, N. Y.	4 10
Chazy, N. Y., D. Douglas, 3; J. Willis, 2;	5 00
Chester, Vt. Mon. con. 16; a death bed off. of Mrs. Mary Hurnap, 10;	26 00
Chester, S. C. Mrs. Davies,	5 00
Cincinnati, O. Lane sew. 91; 6th chh. 17; C. Kemper, 15; Mrs. B. J. Rev. D. B. 50c.	125 50
Cincinnati and vic. O. By J. Mahard, Athens, Gent. asso. and Watertown fem. asso. 20,57; Cincinnati, Mon. con. in 1st presb. chh. 65,71; fem. asso. in do. 46,31; mon. con. in 2d do. 4,94; fem. asso. in do. 3,75; mon. con. in 3d do. 42; do. in 6th do. 6,32; R. Lloyd, 3; Columbus, Chh. 40; Dayton, Asso. 7; Granville, Male asso. 73; fem. asso. 65; Miss L. L. Irvine, 2; Greenfield, Asso. 5; Indian Creek, do. 6,75; Lebanon, do. 7, 66; Haysville, 5; New Jersey, Asso. 16,25; Oxford, do. 27,50; Putnam, Fem. miss. so. 24,50; Red-oak, Asso. 28,75; Ripley, do. 4,43; Rocky Spring, do. 3,50; Ross co. do. 1; Springfield, do. 14,37; Venice, Chh. 20; Walnut Hills, Mon. con. in 1st presb. chh. 11,15; Washington, Asso. 21,50; Worthington, J. Smith, 4,50; Zanesville, Asso. 33,81; Unknown, 6,50;	658 77
Cohocton, N. Y., H. Fowler,	7 00
Crawfordsville, Indi. Pres-bytery,	4 45
Creek Path, Cher. na. Fem. benev. so.	10 50
Dayton, O. Coll. by W. M. T.	62 00
Decatur, Ga. Coll.	9 00
Dracut, Ms. Miss. asso. in W. par.	7 00
East Attleboro', Ms. Coll. in Mr. Ferguson's chh.	38 11
East Lyme, Ct. A fem. friend,	1 00
East Stockholm, N. Y. Fem. benev. so.	28 00
Fairfield, N. J. Fem. mite so. (of which for Union, 30);	50 00
Fairfield, S. C., S. Douglas,	50
Farmington, Me. For. miss. asso.	10 00
Franklin, O. Coll. by W. M. T.	22 00
Frederick city, Md. Mon. con. 20; la. work. sa. 30;	50 00
Geneva, N. Y. Mon. con. 57,25; C. Butler, 20; M. and J. B. Hall, 12; D. Cook, 12; A. B. Hall, 12; P. Hastings, 10; M. P. Squier, 10; R. R. 8; S. G. 6; W. B. 6; W. H. C. 5; G. H. H. 5; L. J. 5; W. M. 2; W. K. 2; L. G. 1,06; H. H. 1;	174 31
Georgia, A fem. friend,	5 00
Gilmanton Center, N. H. Mon. con.	8 18
Gloucester, S. Bay, Ms. Mon. con.	50 00
Goffstown, N. H. Mon. con.	16 82
Greensboro', Vt. Dona.	1 00
Greenwich, Ct. Mon. con. in 2d cong. chh.	54 00
Hamp. Chris. Depos. Ms. Williamsburgh, Miss E. Pomeroy, av. of socks, 1,46; West Hampton, fem. asso. av. of do. 5,57;	7 63
Hanover, N. J. Gent. and la. asso. (of which to constitute the Rev. WILLIAM T. REY an Honorary Member of the Board, 50; 53; fem. mite so. for Aurea Condit in Ceylon, 11;	64 00
Hanover, Indi. Coll. by W. M. T.	12 34
Hardwick, Vt. A revol. officer,	10 00
Hunterville, Ala. Mon. con.	7 87

Rhaca, N. Y., D. chh.
Jamaica, Vt. Mon. con.
Jamestown, N. Y. Mon. con. in presb. chh.
Killingworth, Ct. Rev. A. Nettleton, av. of Village Hymns, by Rev. D. Chapin, Kirby, Vt. Chh.
La Fayette, Indl. I. S. Hanna,
Lebanon, N. H., I. Allen,
Leicester, Ms. C. box of B. Ball,
Lewis, N. Y. Mon. con. in presb. chh.
Lexington, N. Y. Rev. George STRIMMERSON, which constitutes him an Honorary Member of the Board, 50; ded. am't ack. in No. for August, 25;
Lexington Flats, N. Y. Mon. con. in presb. chh.
Limerick, Me. Mon. con.
London, O., A missionary in the west,
Longmeadow, Ms. W. White,
Louisa co. Miss. W. H. Craven,
Madison, Indl. Coll. by W. M. T.
Manchester, Vt. Mon. con. in cong. chh. 50; fem. benev. so. for Susan Howe Bennett in Ceylon, 30;
Marbletown, N. Y. Mon. con.
Marshfield, Ms. A. Ames,
Maysville, N. Y. Presb. chh.
Middle Island, N. Y. Rev. E. King,
Middletown, O. Coll. by W. M. T.
Morristown, N. J. Ladies, to constitute the Rev. CHARLES HUYER an Honorary Member of the Board, 50; an unknown friend, 13.50;
Newark, N. J. Fem. aux. so. in 2d chh.
New Brunswick, N. J. Mon. con. 22.92;
T. Strong, 10;
New Orleans, Lou. Coll. 3; D. P. Ruff, 1;
North Haverhill, N. H., D. Worthen,
Norwich, Vt. Mon. con.
Painesville, O., L. Martindale,
Parissipany, N. J. Read, and sewing so.
Philadelphia, Pa. E. F. Backus,
Pittsburg, Pa. A friend, to pur. New Testaments for Jews in Palestine, 5; for Bombay miss. 5; by Rev. E. P. S.
Pittsfield, Vt. Mon. con.
Plattsburgh, N. Y. Aux. so.
Pleasant Ridge, O. Chh. by W. M. T.
Port Gibson, Miss. Mon. con. in presb. chh.
Portsmouth, N. H. Fem. miss. asso. in N. par.
Poughkeepsie, N. Y. Mon. con.
Princeton, N. J. Students of Nassau Hall, to constitute the Rev. JOHN MCLEAN an Honorary Member of the Board, 50; theol. sem. 41.50; m. box, 6.50;
Providence, R. I. By Rev. T. T. Waterman,
Putney, Vt. Mon. con. and indiv. to constitute the Rev. BENJAMIN HENRY PITMAN an Honorary Member of the Board,
Richmond, N. Y. Coll.
Rochester, N. Y., E. Peck, for Tuscarora miss.
Rockaway, N. J. Presb. chh.
Rupert, Vt. Mon. con. 12.03; an unknown friend, 5; Rev. D. Wilson, 2.97;
Sag Harbor, N. Y. Presb. chh. 10; J. Hedge, 5;
Salem, S. C. Coll. by G. W. B.
Sand Lake, N. Y. Mon. con. in presb. chh. 16; Rev. T. S. Wickes and wife, 20;
Sand Spring, O., A friend, towards repairing loss by fire at Manepy.
Schenectady, N. Y. Fem. miss. sew. so. 70; mon. con. in Dutch and presb. chhs. 38;
Shepherdstown, Va. La. asso. to constitute the Rev. E. C. HUTCHINSON an Honorary Member of the Board, 50; la. asso. in Germ. ref. chh. 12;
Shrewsbury, N. Y. Presb. chh.
Starkley, N. Y.
St. Augustine, E. Flor. O. Conger,

24 24 *St. Johnsbury*, Vt. 2d cong. chh. for Ceylon miss. 57 50
 12 10 *Topsam*, Me. Mon. con. 10 00
 10 00 *Trenton*, N. J. La. frag. so. to constitute the Rev. JAMES W. ALEXANDER an Honorary Member of the Board, 50 00
 500 00 *Troy*, N. Y. 1st presb. chh. towards support of a missionary, 200 00
 6 42 *Ulysses*, N. Y. 1st presb. chh. 100 00
 5 00 *Waldoboro*, Me. S. Morse, 50 00
 5 50 *Walton*, N. Y. Fem. miss. so. in Columbia so. 16; benev. so. 35.21; 51 21
 1 06 *Warwick*, N. Y. Fem. miss. so. 12 13
 3 50 *Waterford*, Vt. miss. so. 10 00
 25 00 *Weathersfield*, Vt. Mon. con. 4.43; coll. for Sandw. Isl. miss. 56c. 4 99
 10 00 *Wenham*, Ms. By Rev. E. P. Sperry, 21 25
 40 20 *Westfield*, N. J. Gent. and la. asso. 49 53
 3 50 *Westford*, N. Y. Rev. W. Evans, 4 00
 5 00 *Weston*, Vt. Rev. J. Parsons, 10 00
 5 00 *West Randolph*, Vt. Mon. con. 8 30
 50 00 *Wilkesbarre*, Pa. Mon. con. 56 00
 50 00 *Winchester*, Ten. Mon. con. 30 00
 90 00 *Windham*, Vt. Fem. asso. 9 00
 50 00 *Woodstock*, Ct. Mon. con. in 2d so. 90 00
 16 00 *Worcester*, Ms. Mrs. R. Richards, 50 00
 10 00 *Wysox*, Pa. Mon. con. in presb. chh. 5 00
 9 41 *W—*, Ms. 5 00

Whole amount of donations acknowledged in the preceding lists, \$9,206 64.

III. LEGACIES.

Newark, N. J. Miss Frances Forman, late of 2d chh. dec'd, by T. Freeling-huysen, 400 00

IV. DONATIONS IN CLOTHING, &c.

Barre, Ms. A box, fr. fem. benev. so. 34 74
Catskill, N. Y., A box, fr. ladies in Mr. Wyckoff's cong. for Markinaw, Charleston, S. C., A box, fr. ladies, for Rev. G. W. Boggs, 150 00
Cincinnati and vic. O. Sundries, fr. asso. viz. Oxford, 1.50; Dayton, 13.34; Springfield, 3.50; Redoubt, 91.81; Ripley, 46.66; Washington, 5.12; Zanesville, 22.01; New Jersey, 8.25; Lebanon, 10; Greenfield, 7.85; Indian Creek, 4.19; Ross co. 23; Rocky Spring, 13.34; fem. asso. in Putnam, 67.02; fr. C. Johnson, of Franklin, two barrels flour and dried apples, for Chickasaw miss.; a box, fr. la. in Granville, 53.41.
Hanover, N. H., A box, fr. B. Woodward, for Rev. H. Woodward, Ceylon.
North Wilbraham, Ms. A bundle, fr. fem. asso.
Paris Hill, N. Y., A barrel, for Dr. G. P. Judd, Sandw. Isl.
Peacham, Vt. A box, fr. young la. sew. so. for Mrs. Worcester, New Echota, 97 00
Pittsfield, Ms. A box, fr. ladies, for Sandw. Isl. miss.
Putney, Vt. A box, fr. Dorcas so. for wes. miss. 20 00
Uxbridge, Ms. A box, fr. la. asso. 25 00
Weathersfield, Vt. A box, fr. gent. and la. for Rev. S. Hall.
Western, Ms. A box, fr. fem. Dorcas so. 40 70
Unknown, A box, for Rev. H. Read, Bombay.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school books, tracts, &c. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
 Boxes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Fulled cloth, and domestic cottons of all kinds.